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MAXIMS:

POLITICAL, PHILOSOPHICAL,

AND

MORAL.

BY

EDWARD COUNSEL

AUTHOR OF

TWENTY THOUSAND (20,000)

ORIGINAL AIRS,

AND OTHER MUSICAL PIECES.

"MELODIES OF ERIN."

TWO LECTURES.

FOUR HUNDRED DESIGNS, ETC.

MELBOURNE:

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PREFACE.

In submitting to the Australian public the following Maxims and Reflections, the author deems it necessary to offer a few introductory remarks, so as to arrive at a proper understanding of his motives in publishing the present unpretentious volume.

It was originally my intention to have preceded this volume of Maxims by issuing a selection of my "Melodies of Erin" (as songs), some of which are—although still, I regret to say, in manuscript—publicly known in Melbourne; but not meeting the encouragement I was led to expect from some of our Melbourne music publishers, I have been induced to publish the present volume.

I have composed probably more original airs, and other varieties in the way of music, than any other musical writer in the world—exceeding twenty-thousand (20,000).

A list of these, as also my other productions, may be consulted in the Appendix.

Maxims exert no small influence upon our lives and faculties. They are inward monitors directing the actions and motives to be pursued in every imaginable undertaking, not only of individuals but of nations.

Unvoiced Maxims have ruled, and will continue to rule, the destinies of all nations. Their influence lasts through all time. Philosophy (first acquired, probably, by the knowledge of human errors), like nature, is ever renewing her strength.

It is the common possession of all—common as the blood that supports the air we breathe—universal as are our perceptions and faculties; and, if we but reasoned justly, we would discover at the close of our investigations that all men are originally created on a dead level of intellect.

There are degrees of effect and cause. One produces many; but each man can contribute infinitely.

If there are grave mysteries in nature not to be unfolded—yet, why repine, my friends? What we are *already possessed of*—if we but *exercise* the faculty—may be termed an infinite possession.

In my theory at the universal melodic composing (themal) faculty, for instance—from investigations I have made, supported, too, by some undoubted proofs—I have come to the astounding conclusion that all human beings, without exception, possess the germs of a creative original melodic composing faculty; I have even formulated some theories on the subject, and delivered a lecture recently unfolding my discoveries.

I am prepared to admit, however, that in the majority of instances the faculty may be dormant or latent, simply for the want of being exercised.

A philosophy certainly very flattering to human nature.

Perhaps I may be afforded the opportunity of reading my lecture upon this subject before a Melbourne audience.

To return. Some of the following Reflections or Aphorisms are essentially speculative, and, consequently, have not arrived to the dignity of settled opinions.

Let this fact be distinctly understood in the examen or discussion of the propositions.

I do not hold myself responsible for the *misapplication* of any of my theories. If some of the Maxims have a political bearing, nothing of a revolutionary tendency is attempted to be propounded; moreover, the author being a Roman Catholic, every proposition is necessarily advanced in accordance with, and subject to, the great principles of CATHOLICITY.

Some of the ideas and positions here attempted to be advanced contain—if we look under the surface with a just and liberal interpretation—the germs, I think, of new philosophic principles; for under every idea lies a philosophy leading each in turn to an infinitude of systems. Yet, should they be considered merely in the light of speculative enquiry, may not be altogether devoid of fruit. Whatever shows the force of unchanging truth and philosophic conviction in a new or unusual light is not wholly lost as contributing to the general progress of thought, no less than of material advancement.

Ideality surrounds us as by a circle or halo; mentality is infinite in productive faculty; yet, in all probability the greatest will never (?) be unearthed.

We can assemble upon this common ground of faculty by contributing to the great Republican store of true literature—which is *wisdom*—the endless legacy, the eternal possession of all mankind, the parent of all our thoughts and faculties.

Perhaps it may be urged as an objection that I dogmatise too frequently.

But when I state that I adopt that method of inculcating the ideas here humbly submitted to the judgment of the candid and judicious enquirer after truth, it is solely for the purpose of condensing the matter.

Such a cause of treatment, it will be seen, was inseparable from a discussion of the subjects under examination.

I speak not as one possessing authority in any way.

It behoves us in these enquiries—*i.e.*, in speculations involving mysteries and indeterminate positions—ever to be humble in spirit; for to be abject is to be wise.

The positions in many cases are advanced in maxim form, but not decided—submitted to the judgment of my readers—totally removed from any show of authority on the part of the author.

The absence of notes, explanatory matter, etc., may be remarked. Let be; *está bueno.*

I was not born to be a commentator.

I survey the field; let the draughtsman come after to fill in the details.

Read but to weigh; and, if possible, add to the ideas here promulgated, for the human mind is more capable of *producing* than of receiving, and there are no *termini* to the operations of the human intellect when once fairly aroused or called into existence.

Let them be improved upon, disseminated, tested.

To all mankind is granted, as a divine legacy, the wisdom of IDEAS.

Rather than ask for "more light," let us use the light from within—exert and bring forth our innate faculties—for the progress and benefit of our fellow-man. True progress is attained by interchange of thought and benefits, and thereby unite all men in the great bond of progress—brotherhood—amity.

There is an eternal spring of ideas and faculties in man, did he but call them forth.

The practical adaptation of our theories (which are solely literary in their aspects, and do not entrench in any way upon the domain of doctrine) must not, in our enquiries, be overlooked.

The objections to "mere theory" are, perhaps, as universal as are the theories—the much abused theories—themselves.

Strange infatuation and contradiction in man!

What *is* theory, and what *is* practice?

Why, without the theory you *cannot* have the practice.

They are inseparable.

Two fruits it may be, but growing on the same tree; or place it in this light:

Theory is the seed, practice the fruit. Aye, and unless we sow the seed reap cannot we the fruit. Is it not well?

We must still look to the discriminating public in the first place, to societies and publishers, and to men of worth and influence in the social scale, to leaders of

public opinion, to government (the philosophy of power), for the promulgation of just ideas tending to the welfare —that significant watchword of the philanthropist—the progress and intellectual advancement of the masses.

But the reader is necessary as the book, for what is unknown is lost.

That men would but exercise these endless faculties implanted in his nature by a beneficent and all-wise Creator for the common benefit of us all.

Oh, this glorious domain of infinite perception and faculty!

IDEAS will outlive the epoch of empire and of dynasties; nay, all that the universe contains of a very necessity sprung from one idea—that of the OMNIPOTENT—the infinite ONE; and wisdom, the eternal undying sentiment, His thoughts, from which ours are derived in the primal cause.

The soul's meditation—Wisdom *interidealise* the universe.

From the WORD all things have arisen . . .

Or, to present the idea in the Spanish as befitting the majesty of the subject:—

Las palabras de Dios son acciones.

. . . . . .

Yet, in all let there be a well-defined—a practical object:

The *welfare*—the progress of human nature.

This is a glorious mission and the best part.

This is the furnace that will try their merit.

One part of the picture I have finished; the other—the knowledge of it—lies in the future.

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1.—The words of God are *deeds*.
2.—Just the truth, and that truth—just.
3.—Reason is the touchstone of philosophy.
4.—From THE WORD all things have arisen; a co-eternal thought produced the world.
5.—Ill success is the contempt of fortune.
6.—Hope hath a large mouth.
7.—If we could unfold the future, the present would be our greatest care.
8.—Law is oftentimes the shield of the despot.
9.—To obey a despot is not allegiance.
10.—Time is never idle with *us*, although we may idle with time.
11.—Hope is the helpmate of patience.
12.—Constancy is the mansion of truth.
13.—For the good of the people—for the good of the state.
14.—Truth is the right hand of God.
15.—Jealousy is the daughter of fame.

16.—Virtue must govern.

17.—Ideas lead revolutions.

18.—Death is just—to the just.

19.—Do not walk on *both* paths.

20.—We must be abject to be wise.

21.—Money is the test of friendship.

22.—We cannot exist without we think; to think is—to *be* (to exist). What can reproduce mind? When can our ideas really be said to be exhausted? The more we think or write the more we may.

23.—All that is good is great.

24.—Consider not one fault where there are many virtues.

25.—Beauty is but for a day.

26.—Use Nature well and she will recompense thee well.

27.—Enmity hath a large tether, but the chain often ends at destruction.

28.—All is part of time; time never ends itself, but ends all.

29.—What will be may (?) be resolved; what is not capable of being resolved cannot, perforce, be; but it does not lie with us, neither is it our mission, to resolve all.

30.—Wisdom is the *energia* and phasis of the Deity.

31.—Truth is a certain foundation.

32.—That which is indestructible (not admitting the possibility of being destroyed) *must* be—in its very essence—eternal. The soul is therefore immortal, and eternally co-existing with the mind and faculties—as not admitting, and being incapable of, destruction. The thoughts are of and from the soul. This is possible; and, being so, is conformable to reason (the perceptive faculty of right.) Even improbability must have a basis of probability to work upon.

33.—Repentance is nothing but mockery when it comes too late.

34.—Genius cannot be bought with gold.

35.—Fancy is the golden-flower of reason.

36.—Health is the best wealth.

37.—The way to true wealth is by the paths of honesty.

38.—Away ambition!—false hourly phantom!

39.—None are free from slander.

40.—Death!—where is thy conqueror?

41.—All have their miseries incorporated with our nature; he is not truly a man who has not experienced adversity.

42.—Two roads lead before thee; which wilt thou follow?

43.—Grapple with fortune stoutly—you will prove victorious if firm.

44.—To be immoderate in anything is to be moderate in nothing.

45.—If you intend well there is no cause for shams.

46.—You love drink, and yet you like not poison.

47.—Do not call every wind a tempest.

48.—A charitable mind cannot harbour envy.

49.—If you are honest you are prudent.

50.—Idle thoughts are foes to industry.

51.—Be firm, but not stoical; he who does not mind the storm may perish by it.

52.—Money, like a running horse, should be kept—well-in-hand.

53.—Any one may have the power of doing good.

54.—People admire science, but love art.

55.—Scorn not those of inferior station. Flatter not those above thee.

56.—Be true to thy truthful yearnings.

57.—Ask me for time and offend me.

58.—Talk not to men of what they know not. Talk to a carpenter about wood; to a mason of stone.

59.—There are more actors in real life than upon the stage.

60.—Consider thy meals as a duty, not pleasure.

61.—Merit is not always appreciated.

62.—An original melody is worth a thousand fantasias. Your "scientific" melody is an abomination; "science" is the bane of all true melody.

63.—Show a bold front to a dog.

64.—Woe be to the nations that profess not arms.

65.—Pride is useless.

66.—Walk only on the common road when a better cannot be found.

67.—Every state in life has its sorrows.

68.—If thou art just, fear nought that can be said of thee.

69.—In all let there be virtue.
70.—Ask of those who can give.
71.—Judge not from the face.
72.—Avoid extremes. Violent exposures to heat and cold beget cramps.
73.—Do not sit on a hedge and then say thou art unknown.
74.—It is better to be brave where discretion is useless.
75.—If the vicious have no shame, shall the virtuous have?
76.—Be not turned from the course by a straw.
77.—We know not what the child may become.
78.—In conversation suit yourself to your hearers.
79.—Evil is not advantageous to a people.
80.—War is sometimes the security of life.
81.—Even a successful war is a loss to most families.
82.—Gold requires no lexicon.
83.—Guilt is always present to the mind (of the guilty).
84.—It is good in life (as in physic) to deviate from the common road sometimes.
85.—Too many commanders spoil the victory.
86.—You know not who is your friend until you prove it (him).
87.—A fool is better than a knave.
88.—Decide and begin.
89.—Men like to talk of themselves.
90.—Epitaph (to a scornful reader):—I have died to live; thou art living to die.
91.—Variety is pleasing in discourse.
92.—If you have done anything worthy praise, say not that you are unworthy of it.
93.—It is better to be happy than to be great.
94.—There is no thornless path in the world.
95.—There is a road to every house.
96.—Neglect not business for pleasure.
97.—Intend well and you will do well, for the good intent redeems.
98.—No one has a right to call another—fool.
99.—Wise men know each other.
100.—To delay sometimes is to lose.
101.—Riches cannot be compared to wisdom.
102.—To be independent is to be rich.

103.—Talent—how dear to the possessor of it.
104.—To lose often is to gain.
105.—Those who want shame ought also to want mercy —from others.
106.—Those who praise nature often cannot bear the sight (site) of trees.
107.—Receive all in honesty.
108.—Forget not a favour done thee.
109.—Language is the parent of words.
110.—Savages do not want eloquence.
111.—To *seem* wise often is to be so.
112.—Imitation is not genius.
113.—There are other things besides fame.
114.—To be artful in everything is to be natural in nothing.
115.—Order in battle is greater than numbers.
116.—Arms and armour are of little account if what they cover be faint-hearted.
117.—Bad citizens often make good soldiers.
118.—Do not labour and destroy again.
119.—When there is no law but that of the sword, let the people look to themselves.
120.—Liberty is often praised by those who practise despotism.
121.—To have liberty with a despot is to be a slave.
122.—Slavery is evil.
123.—There is but right and wrong.
124.—Different people prefer different things.
125.—Let the marriage bed be inviolate.
126.—Love often moves the sternest.
127.—Destruction (often) lurks in women's eyes.
128.—A virtuous woman deserves a good husband.
129.—Mind not frivolous pursuits.
130.—To please often is to conquer.
131.—A word makes thy fortune sometimes.
132.—The vicious have a wholesome fear of the law.
133.—A numerous and powerful people should not allow bad laws to be imposed upon them.
134.—Against God and—fallen!
135.—Let those be destroyed who are against the common good.
136.—Nations must bow to events.

137.—What is justice in one place is injustice in another.

138.—Envy not the dying—but pity.

139.—Believe not every one.

140.—Pity and love are nearly allied.

141.—To admire is not always to praise.

142.—Let not the chance of doing good go by.

143.—To be silent oft is to learn.

144.—Beware of those who flatter.

145.—Write with art, but learn from nature.

146.—Dogmatism does not carry conviction (always).

147.—To be sincere is better than to be polite.

148.—A suitable employment is a preservative of virtue.

149.—Of the thousands in the amphitheatre, there was but one Virgil.

150.—How often does hypocrisy impose (upon us).

151.—Do not know everything.

152.—Encourage industry.

153.—Do not run into water and then blame another for taking you out.

154.—The powerful are harmed very little by ridicule.

155.—Turn not at every corner; stop not to examine all.

156.—To see some things once is too often.

157.—Honour is the cause often of ruin to families and generations.

158.—When will prejudices be removed? National prejudices accord not well with progress. To be truly impartial and progressive, should we first begin by *denationalising* ourselves?

159.—Many people admire merely an imitation of others.

160.—Passion makes a burlesque of the features.

161.—The end of time is the birthday of Eternity.

162.—All literature is but a word—a thought—a maxim amplified.

163.—There are many great people in the world—if we value what they say of themselves.

164.—Some say even slavery has its joys.

165.—Grasp not always at the highest place, for, if you should happen to fail, your disappointment will be the more severe.

166.—Cringe before no man.

167.—Too much bashfulness is as bad as too much boldness.

168.—Thoughts are as the sands of the seashore—infinite.

169.—Discipline should be acquired.

170.—Men naturally wish to govern.

171.—What dangers people encounter for fame!

172.—Some disorders are not positive injuries.

173.—Let there be order and system in most things.

174.—To prefer certain things there must be comparison.

175.—Politeness is not essential at all times.

176.—There is life (and death) in the grape.

177.—The tongue—how often an enemy.

178.—Self-love (in excess) is an enemy.

179.—Call one thought, and another will follow.

180.—Frugality is not always to be commended, nor liberality to be condemned.

181.—Abundance is often a dangerous good.

182.—Empires will fall—dynasties fade away; but the mind of man will survive the destruction of all inanimate matter—its destiny is eternal.

183.—Fortune's favours are too often like thunderbolts—which kill.

184.—War is oftentimes the best monitor.

185.—Be active; let not thy life run smoothly as the stream.

186.—There is no praise for being a proficient in some things.

187.—Laws change as the seasons.

188.—Life is not always to be imitated on the stage.

189.—A hard grasp of the hand is not always the proof of a friend.

190.—To speak too much of a good action lessens its value.

191.—It is the fee that draws the doctor.

192.—I do not wish it to be understood as a reflection upon the many members of a *worthy* profession, when I give expression to the remark that lawyers are men who will swear black is white—if they are *paid* for it.

193.—To shake the world and raise a feather.

194.—Some people make use of all their eyes.

195.—There are grave mysteries in science.

196.—Expensive lawsuits are doubtful benefits.

197.—Some arts may be learned from savages.

198.—Do not interrupt the thread of a profitable discourse.

199.—Last to be served—though first in importance.

200.—Exercise the system; the loom, if suffered to rest, requires oiling.

201.—Be not ashamed to own thy ignorance of some things.

202.—Curses seldom convince.

203.—Ridicule is a weak form of satire.

204.—"The *right* is a powerful weapon."

205.—The brave should not have a private pique against each other.

206.—Wars of pen and ink often lead to wars of cannon and bayonets.

207.—The press is a powerful censor (except in despotisms).

208.—Reading useless books is like sowing bad seed—your trouble does not reward you.

209.—Pleasure is oftentimes a trouble, and work a pleasure.

210.—Pleasures mostly begin well and end ill.

211 —Think of the absent.

212.—Though perhaps a worse fortune in the *end*—a better in the present.

213.—Eloquence can save souls.

214.—Many books—little reading.

215.—There are faces and bodies, and of all forms, nearly.

216.—Of all "dears" (so say the philosophers) wisdom is the dearest.

217.—Wisdom is mostly the fruit of experience.

218.—How many are there who seem to live well—yet, if we knew them well, live ill?

219.—The pen—how often an antagonist!

220.—A wife is the dearest, and often—the dearest.

221.—A judge must not have sympathy.

222.—How often does conversation intoxicate more than drink!

223.—Wisdom is great if there is *little* wisdom.

224.—One's own wisdom is dearest.

225.—You can be kind to your horse, although you curb him.

226.—Doing, and not to talk.

227.—The ignorant and simple are sometimes our tutors.

228.—How extravagant we are sometimes when we want and have no money!

229.—Bad from best is an easy transition.

230.—Many people write to us about what they have *not* to tell us.

231.—It is the mind, and not the body, which contains enmity.

232.—Every art has its stepping-stones.

233.—Last in the campaign, and first in the fame.

234.—Man often finds it his interest to buy a neighbour's good will.

235.—To take wood from us and give us the *shavings*.

236.—Many may prefer, but may not choose.

237.—We have often to be thankful for hopes frustrated.

238.—Know who a man is before you let him smell your purse.

239.—Do not affect the company of pot-house friends; and of strangers there—beware!

240.—To guard against ill is better than to be able to foretell it.

241.—Fame is of little account without profit.

242.—'Tis merry in a crowd—sometimes.

243.—No comfort where there are many.

244.—Every thought is a book.

245.—The praise of the uncharitable is sometimes as foolish as their censure.

246.—When full of wine we ask for water.

247.—It is not the *number* of books which constitute the literature of a country.

248.—How often are observations misapplied!

249.—Follies will never have an end.

250.—Letters are sometimes capital things—if they are answered.

251.—Trade with thoughts as with gold.

252.—The world is ruled by thought.

253.—To look into ourselves—this is one art.

254.—Guesses are oftentimes the surest answer.

255.—Who can harp on the strings of a well-guarded heart?

256.—The successful man seldom blames the ingratitude of mankind.

257.—There are great trials in the air.

258.—He swallows a tree at every gulp.

259.—Truth is centred in the soul; who can outroot from the conscience a falsehood?

260.—A man has the power to abstain from any evil —the work of man (as wine, etc.)

261.—Be not too methodical, and do not affect the martinet.

262.—The *business* of amusement—it encircles the world.

263.—Guard against excess in *eating*, as in drinking.

264.—The way of the world is "jolly," says the inebriate; and "sad," says the melancholy man.

265.—KING AND SAGE—King—"How old art thou?" Sage—"Both young and old, sire." King—"How sayest thou?" Sage—"I am young in goodness, and old in sin."

266.—The soul often laughs at the sallies of the mind.

267.—When your credit is lost your honour is imperilled.

268.—Seek to *know* before you teach.

269.—We may often study in a crowd, while unable to udy in our closet.

270.—A loud voice is not always the index of a true courage.

271.—Laughter is often the cause of tears, and tears laughter.

272.—Humility and pride are often allied.

273.—What is owned by none is owned by all.

274.—Be of good cheer when you see friends dear.

275.—Indifference often degenerates into satiety.

276.—Let liberty reside in your mansion.

277.—From the meeting of friends often spring the encounter of foes.

278.—Never be abashed when you meet with a rebuff; it tests one's philosophy.

279.—Lines for a Dial:

It's easy to count the hours as they flee;
Think well of lost time when looking at me.

280.—Advice that is sought for by your enemy must be good advice indeed.

281.—A rich man's tears would water a poor man's garden.

282.—Seek knowledge from the purest source.

283.—Many things good in themselves appear evil when used unwisely.

284.—The first in appearance is not always the first in importance.

285.—Walk not against the will.

286.—He is wise who can advise himself.

287.—The wisest man is he who does not require advice.

288.—From the different views of wisdom spring our greatest errors.

289.—Vanity is the flatterer of the soul.

290.—Self-interest is often stronger than blood.

291.—The world often excuses the want of virtue in one who is possessed of wealth.

292.—A rich man is seldom in want of an auditor.

293.—That which is unknown is (nearly) lost.

294.—Wine is the bond of friendship (and enmity).

295.—The soul is (often) born a twin.

296.—Value is comparison.

297.—Look *from* the future.

298.—The mind is the duplicate of the soul.

299.—To hear some people talk you would think they had bodies only—body-men, who never think.

300.—Could we unfold futurity we might behold War on Peace; start at shadows; and find that all shadows would be substance.

301.—Written thoughts, are the fancies embodied.

302.—Keep from debt, and peace expect.

303.—The will is the most dangerous rival of the soul, and its strongest enemy.

304.—Many important views escape the eye of he that is on the mountain top, which is easily discernible to the traveller on the plain.

305.—Peace of mind arises from the remembrance of few evil, and many good, acts (performed).

306.—Resolve well, and try to attain your good resolves if you would be happy.

307.—Live well *now*, that thou may live well hence.

308.—Vice is a thorn to the soul.

309.—Walk where virtue does not lean.

310.—Destiny pursues as the hare runs.

311.—Judge in good time now—that time may not rashly judge hence.

312.—Be wise *before* the storm.

313.—To rule thyself is better than to rule others.

314.—Pride is the child of honour.

315.—Be wise when both paths lie open—not when one is closed.

316.—To govern thyself is to overcome most evils.

317.—We cannot combat ills unknown.

318.—Wisdom is confined to no set speech or men.

319.—Wine draws more "friends" than wisdom.

320.—Lend to thyself first.

321.—Fair promises are seeds unsown.

322.—Fire is the heart of Nature.

323.—The easiest trade is that which is hardest learned.

324.—For gold, Governments sometimes offer a premium for vice.

325.—Folly is distorted wisdom—or wisdom in a cloud.

326.—Tyranny in some measure seems to be a necessity to all Governments.

327.—To the strong mind Fortune retires (or smiles).

328.—Spend less on pleasure the more you earn.

329.—The applause of the public is (like) golden sands.

330.—The frame is often more valuable than the picture—the case than the jewel.

331.—He who *pays* well is followed more than he who *says* well.

332.—Swim in the ditch if you can't in the sea.

333.—Not he that looks ill, but he that does it.

334.—Confusion often brings forth light.

335.—Dreams make all men authors.

336.—The same action does not always lead to the same result.

337.—That which is impossible—were it possible—would not serve us.

338.—That we *have* is not so sweet as that we *would* have.

339.—Many give that they may get.

340.—Some fame is easily acquired.

341.—Wait in pain, rather than decide in haste.

342.—There is some resemblance in men's thoughts and features.

343.—Nature ever changes—never rests.

344.—A hovel in a storm is better than a house beyond.

345.—Guilt is oftentimes the strongest witness against itself.

346.—Wisdom is the helper of mind and body.

347.—Lost time is that which is badly spent.

348.—Act well in the present—the future will act well for thee.

349.—No immorality on chance (of things).

350.—Death aims only once, but never misses fire.

351.—One day of good fortune is better than ten of hope.

352.—What wills often effects.

353.—Like gold in the hands of a savage are the sayings of wisdom in the mouth of a fool; wisdom valuable in itself, but of no value to the possessor.

354.—False the dogma—false the doctor.

355.—Our friends frequently serve us more by their wishes than by their deeds.

356.—Empty the heart of enmity, and you will store it with virtue.

357.—Arguments change not the fact.

358.—The intention condemns sometimes before the act.

359.—We proceed in life by station(s); we succeed *by* station.

360.—Duty may be performed by all.

361.—To form the excuse before the committal.

362.—Great in evils—little in virtues.

363.—The greater the dross, the greater often the brilliancy.

364.—We repeat the advice on taking it.

365.—Necessity offers more than gratitude can fulfil.

366.—We give example by taking it.

367.—Terror flies from the frequent contemplation of it.

368.—Many are rejected from the ignorance of those parts of learning (or art) which are unnecessary.

369.—Without prudence, without sense.

370.—Distrust that state of life which is most prosperous.

371.—We often learn—by unlearning.

372.—What we know is built on what we do *not* know.

373.—The greater the palace, the narrower the principles.

374.—Patience is stronger than force.

375.—Wisdom is often counted folly by the unwise.

376.—The very certainty of gain does not always draw followers.

377.—The reception we obtain is not always what we expect.

378.—Not the sword, but the arm that wields it.

379.—The fate of men is often decided by one—oftener by many.

380.—There is small gain in that (which if we lose) we regret not.

381.—Time lengthens with the wise.

382.—The same scene does not always give rise to the same feeling.

383.—Fortune favours thought.

384.—Wisdom is oftentimes at variance with "honour."

385.—Many are up early and late—yet never wise.

386.—The foes that are unseen are often stronger than those that are seen.

387.—A good guard is better than a bad strike.

388.—Time and place change the value.

389.—A disagreeable neighbour is sometimes missed.

390.—It is a good temper that can stand the attack of a child.

391.—The *cause* of joy does not always cause it.

392.—Hope is a day the end of which we may never see.

393.—Soiled honour is often a net to catch riches.

394.—It is necessary only to agree with some to make them abashed.

395.—What we laugh at now we are often obliged to follow.

396.—Rule hope.

397.—Self-defence is Nature's wisdom.

398.—We often deny ourselves for fashion's sake.

399.—National feelings are mostly illiberal (to other nations).

400.—No remedy without the proof.

401.—Evils which we think ended are often displaced by worse ones.

402.—He who gives a good example through life may live another life by his example; for a useless life is less than a life.

403.—How often does a study tyrannise over us! yet we delight in our servitude. Fame lightens labour.

404.—Some hands always write gold; a writer often tires his reader, yet spins for himself gold.

405.—Ideas come from an endless vista.

406.—Fancy often leads to acts great and terrible.

407.—The same is not always the same.

408.—A speech not remembered is but a breath.

409.—Some fame is easy gotten and forgotten.

410.—A virtuous and hardy youth is a glorious scene of life—long to be remembered.

411.—He who is not virtuous ought not to have arrived at any age.

412.—We love that little (which, when we lose) we love not.

413.—The will is not always with the body.

414.—Peace is the bright star of the world; yet must not war be *universally* condemned. A *righteous* war is a legacy from heaven—oftentimes the handmaid of a nation's liberty.

415.—Retreat but to breathe stronger.

416.—Memory is the greatest traveller.

417.—Flattery is often involuntary.

418.—The sword that rests—rusts.

419.—Time is a strict monitor.

420.—Think your breathings may be numbered.

421.—Time renews sometimes.

422.—As a rod—so life may be divided.

423.—Trivial things have often been the springs of great actions.

424.—The first beginnings are generally crude.

425.—Although you have the wood you are not always sure of the fire.

426.—The longer—the lesser of labour.

427.—Thought is mightier than action.

428.—Our actions often make the cause; and there is a cause for actions.

429.—Anger is often comparison.

430.—True politeness is a great servitor.

431.—The flower fades that is not looked upon.

432.—Fancy often leads to fact.

433.—Fancy and fact often change places.

434.—The history of the *book* is oftentimes the greatest history.

435.—The reason we so frequently travel over the same road is that there is no other whereby we may travel.

436.—Printing is the breath of literature.

437.—Wisdom takes most when it requires least.

438.—Let thyself be eclipsed—if by doing so thy follies are.

439.—Time begets more than fiction can create.

440.—Useless is that the fruit whereof lasts not.

441.—Unseen, often huge—seen, little.

442.—More would you know, and know not one?

443.—Reason is the pathway of virtue.

444.—We may often learn from our own works.

445.—The thought of virtue is a sword at evil.

446.—Abjure the wrong, adjudge the evil.

447.—Mistrust thyself when the road is smoothest.

448.—Friendship's eye is (often) blind.

449.—Bear thy greatest fortune as if thou deserved it not.

450.—A true friend has double cares.

451.—That which hurts the mind and body hurts the soul.

452.—A good name is a preventive to evil.

453.—Liberty is often a book unclosed, and made as books are—for us.

454.—Wisdom is a treasure, the key whereof is never lost.

455.—Scorn not wisdom; for it will be without thee.

456.—Time is often a magnet to the unwise.

457.—Justice is often the wind that blows the criminal to his punishment.

458.—Firm is often the resolve, and infirm the action.

459.—There is frequently a poison in fortune's gifts.

460.—The body should be gauged by temperance, as the soul by virtue.

461.—The remembrance of good deeds should be an antidote to evil ones.

462.—We envy him not whose fate we may not envy.

463.—A disguise may often prove a hard trial to a true friend.

464.—The strictest economy will waste at times.

465.—Not the effect, but the intention often causes the evil.

466.—Define strictly the line between thy wishes and necessities.

467.—Wisdom's door is ever open.

468.—To do things well should be the great aim of life.

469.—Fear flies through fancy's door.

470.—Admiration often subdues the soul to chance.

471.—Truth often spoils the dinner.

472.—Care flies on money's wings.

473.—We are not adjudged by one human judgment.

474.—Meditation is the longest book.

475.—Music is one of the allowed pleasures of the soul.

476.—The matter, not the words, forms the length or value of a book.

477.—A spendthrift's purse is like a tree that never blossoms.

478.—Resemblance is a bond of favour.

479.—Truth is the foundation of justice and honour.

480.—Make it well for thee to live, and thou shalt live well.

481.—Fortune acts without conditions.

482.—One cause of misery is the inability to change.

483.—The manner is often an index to the heart.

484.—Virtue is a standard which is upheld by many strong arms.

485.—Accident is a great monitor.

486.—That which we are in want of ourselves is often blamed when it is in the possession of others.

487.—The heart is often elated when the face is calm.

488.—Dress is like a letter, which is sometimes well and sometimes ill received.

489.—We do not state the same to everyone.

490.—It is difficult to walk through brambles without some of them sticking to you.

491.—Joy hath many features.

492.—You have not lost all when you have life.

493.—You are not always safe—even when far from the precipice.

494.—Our feelings often colour the truth.

495.—Accident often lurks in the simplest movement.

496.—Nature has no remorse.

497.—Many obstacles are placed when our interest sets them.

498.—The slightest sign of evil is frequently the strongest confirmation of it.

499.—Hope is a powerful weapon.

500.—Self-interest is a chain upon our actions.

501.—The course of justice often prevents it.

502.—The law's course frequently prevents a just action.

503.—The uncertainty of justice often prevents it.

504.—The just often fear to be served rightly.

505.—No fruit without the root.

506.—Want is both parent and child of war.

507.—Where evil is, there doth evil emanate.

508.—Nothing is by itself; the mirror reflects several when it reflects one.

509.—When anger walks it is strongest; let it rest and it gets weak.

510.—Consider life a debt which must be discharged.

511.—Fear fathoms many things.

512.—It is not good to improve the danger.

513.—One key opens many sciences.

514.—Time is the creditor of pleasure.

515.—We (often) please others while we pain ourselves.

516.—We often welcome evils, yet turn from good tidings.

517.—Wisdom rewards often by taking from us.

518.—Thou hast been formed for a cause—let that cause form thee.

519.—Words which enlighten some darken others.

520.—The result is equal to the cause.

521.—Many retreat who have the best vantage ground.

522.—That which makes thee miserable oft serves thee best.

523.—The clearest moral is dark through a strange tongue or uncouth delivery.

524.—That which furthers the country (or empire).

525.—Any state of life contents if we know no other.

526.—Be careful in those things which will be known.

527.—Language is the key of knowledge.

528.—Self-interest is a strict monitor.

529.—The eye is the best key.

530.—Wisdom is a lesson which is never too well known.

531.—Let prudence clothe thy conduct.

532.—Detraction is the heir of jealousy.

533.—Our conduct, like our clothes, often requires mending.

534.—Prudence hath two elements.

535.—The best friend does not always receive the best welcome.

536.—The resemblance to evil is often the cause of it.

537.—When wisdom leaves the house, folly enters it.

538.—Feeling is the oil of life.

539.—To be pleased with good actions is the unction of life.

540.—Fear hath a numerous progeny.

541.—Beauty is but a lease from nature.

542.—Despise not that which may make thee despised.

543.—Do not scold with a woman who is a linguist; for, though you may withstand her French, her German may annihilate you.

544.—Read, admire, and—tire yourself; how often is it called pleasure?

545.—A hungry cat will not acknowledge the friendship of a rat.

546.—Knowledge is very often *not* wisdom.

547.—He speaks as a sage and acts as a fool.

548.—There is hardly anything more to be condemned in generals than senseless valour.

549.—Your appetite call not your constitution.

550.—Tastes alter with years.

551.—To know one thing we must forget another.

552.—We all (if we have a mind to) can draw from wisdom as from a fountain.

553.—To strive and to become unknown.

554.—Deep thoughts are deep, when the surface ruffles.

555.—Life is a continual march towards the grave.

556.—There is (often) great substance in air.

557.—A just man prosperous—the happiest in the world.

558.—In the greatest misfortune oft lies the greatest hope.

559.—The certainty of succeeding makes the road easy.

560.—It is often the interest of another that we admit that which is not our interest.

561.—It is a good maxim that bears the tests of all weathers.

562.—Never ask for what you cannot repay.

563.—A Spaniard without a cigar is like a steamer without a funnel.

564.—Genius is books—to-morrow.

565.—Literature triumphs when liberty is on the wane.

566.—Look right and left—then go ahead.

567.—Rotten is that bond which depends but on a name.

568.—Look over a dirty face where there's a clean hand.

569.—Live one day well, and let that day be thy year.

570.—Honour is great, but truth is greater.

571.—A meerschaum pipe, some lager beer, and good *sauer kraut* are three things which a German can't do well without.

572.—The phrase of sorrow doth oft the sad heart make gay; while gaiety doth oft the soul o'erpress with leaden woe.

573.—Often is a favour asked when none is required.

574.—Design that well which is to bear the test of ages.

575.—In the greatest advancement oft lurks the greatest obstruction.

576.—Nature hath always an after-thought.

577.—The substance often flies when the shadow is greater.

578.—Anxiety is the attendant of much travel.

579.—Morning is the fresh page of nature.

580.—A bad mouth empties the bag.

581.—It is too long to wait for the proof of everything.

582.—An interchange of literature is the conversation of nations.

583.—The sick man's wish is often the scorn of he that is in good health.

584.—That which obstructs hope often increases it.

585.—An hour of labour sometimes gives to others years of work.

586.—Wishes people the world.

587.—The gate of death is never at rest.

588.—What is wise in Catalonia is not always wise at Biscay.

589.—Un hidalgo á Priego un paysano en Madrid (*i.e.*, a gentleman at Priego is only a peasant at Madrid).

590.—Good nature will condone the faults of ill-taste.

591.—Self-denial is the first step towards economy.

592.—Consider that day as a debt which diminishes thy fortune.

593.—It is not always wise to add all that may be added.

594.—Fancy gives a large interpretation.

595.—Good manners is the food of humility.

596.—Let virtue be the mantle of thy conduct.

597.—It is better to deny thyself than for others to deny thee.

598.—When expense is necessary think well of the morrow.

599.—Let no "friend" be the controller of thy purse.

600.—That fortune which improves not is loss.

601.—Profit walks with economy.

602.—Leave nothing to chance—for gain.

603.—Self denial will bear thy fortune.

604.—Let thy firm resolves in virtue be as oaths to bind you.

605.—Economy in this life and virtue in all.

606.—It is better to die well than live ill.

607.—Many friends—many losses.

608.—Often are losses multiplied when known to others.

609.—Prejudice sees through an obscure vision or lens.

610.—What one has proved to be right, another has found not to prosper with him.

611.—Success is a hidden jewel, and is found but by few.

612.—Thy fortune is never at the lowest when you have health.

613.—Our experience tells us what is labour and recreation.

614.—Many of our writers labour but for the production of volumes—"book-making."

615.—All nations contribute to the great march of progress. Let there be charity amongst nations, as amongst individuals. Let us subdue our national prejudices.

616.—A constitution imperilled justifies revolution.

617.—If everything were easy of attainment, merit would be only a word.

618.—Boldness oft stares discretion, as discretion bows before success.

619.—Adopt those things which pain the will (or body), but improve the health.

620.—Let thy work be thy penance.

621.—The defenders of evil deeds deserve the same punishment as the doers.

622.—Where a proof may be forthcoming it is not wise to scorn. He may be justly confident in those things that are known but to himself.

623.—Motto: Honour to the end.

624.—Do not, for regard of others, be out of regard for thyself.

625.—To admire too much is to humble thyself and to lessen thy self-esteem.

626.—Truth, justice, and honour is the trefoil flower of wisdom.

627.—To ask and give advice is the cheapest bargain.

628.—Defend thyself against ill-tidings.

629.—A wise man's thought may—when he *sees* it next—speak through volumes.

630.—The principal thought of flattering "friends" is: What lessens or increases thy fortune.

631.—He who is prepared hath double armour.

632.—War hastens fortune.

633.—"Novelty" often consists in putting a new face on old materials.

634.—Virtue's years are never-ending ages.

635.—Memory sometimes rests on action.

636.—Faith in God is a stout armour.

637.—Always feel an interest in that which is stamped with a great—a generous nation's approval.

638.—It would be well if we could be despotic over our follies.

639.—Often is memory half the remedy.

640.—Time that is the cause of all grief appeases it also.

641.—The eye is the best book of thy profits (or possessions).

642.—Rest not overmuch, for life itself is but a pause; consider only what life is on an age (or cycle).

643.—What the poor slight the rich often fear.

644.—We write down our bad debts, but not our bad deeds.

645.—The soul rests with virtue.

646.—Stay not for the proof of that which deceives.

647.—Perseverance is allied to study.

648.—Routine is a mound of obstruction; he deserves praise who—like a surveyor, let us say—can a road clear through it.

649.—The most valued is always at hand.

650.—The present is the food of the future.

651.—Let thy firm resolves in virtue be as a deed.

652.—Countless ages have produced, and will yet produce, that which passes—and rests not.

653.—There is no virtue in poverty if it breeds discontent (or envy).

654.—Virtue is always near us if we receive it.

655.—The greatest value wears a mask.

656.—Death, the most certain and uncertain—it solves all, yet not to be solved itself.

657.—Uncertainty is allied to pain.

658.—Repentance is the debt one owes to virtue.

659.—Virtue hath many branches.

660.—Truth is the key to all virtue.

661.—Much time is spent on that which we know to be unprofitable.

662.—Profit has a deep purse.

663.—Confidence in the right, even when undefended.

664.—Be firm (as that which hath passed) in the right.

665.—Time is the support of all.

666.—Destiny always surrounds thee.

667.—A proof is required of a friend.

668.—When the highest step of fortune is reached many wants are still unsatisfied.

669.—Life is the servant of time.

670.—He who has the conduct of a war should consider the responsibility as if his life were under trial, and the punishment unknown.

671.—Probability strengthens caution.

672.—Nearly all our life is one continual obstacle.

673.—Griefs and troubles accumulate with years.

674.—Our fortune is often made to feel what we feel or think not of (ourselves).

675.—Let recreation balance, but not over-weigh, labour.

676.—Happy is the man who can labour on the abstract.

677.—Exercise is the parent of originality.

678.—From a single pause often springs a lengthened work.

679.—Truth and virtue are flowers that die not.

680.—Revenge and regret both meet over the grave.

681.—A man may be despotic in books; but if we seem to be dogmatic at times, it is solely for the purpose of *condensing* the matter.

682.—*Speculation* is not opinion. I do not hold myself responsible for the *misapplication* of any of my theories.

683.—Be accountable but for thy one leading idea in truth, and not for any misconstructions that may be brought against it.

684.—War often gives subjects of history in a few words (or actions).

685.—War is the revenge of fortune.

686.—Conditions are the stays of war.

687.—Ambition finds its greatest support and obstruction in war.

688.—The strong will is not to be conquered (except by device).

689.—Firm resolve is the armour of the soul.

690.—Hope is the spur of life.

691.—Profit is the target which good and bad aim at.

692.—War which destroys is often the very bread of existence.

693.—It is the way in which we understand offence that makes it.

694.—The hands of patience never tire; the work of patience never wears.

695.—Even a reward is not good when ill-timed.

696.—A wish is a great substitute; he loses not much who loses in his wish only.

697.—Mistakes have sometimes produced greater actions than if there had been no "failures."

698.—He who rests at times causes the most trouble (or injury).

699.—Consider impartially that which is allied to prejudice.

700.—What is good for one man in all things is good for the commonwealth.

701.—Friendship is on (half)-wings to fly—when it hesitates.

702.—Luxury is the magnet of war.

703.—Be thou *thyself* the test of thy best wisdom.

704.—Life is but a prelude (or destiny) of the soul.

705.—We cannot well envy that we do not understand.

706.—Even patience requires rest.

707.—Years increase in value to him who hath made good use of them.

708.—Virtue seeks the greatest distance from vice.

709.—Fury sometimes is the first movement towards safety.

710.—War is the greatest spendthrift and gainer.

711.—War requires a long purse.

712.—Assertion has double features; one often wears a strong mask.

713.—Economy lives under fortune's smile.

714.—Let ill-tidings work sometimes untold.

715.—Gain is the test of fortune.

716.—Hasten the result—if well considered.

717.—Nature rests on change.

718.—Truth wears an unchanging countenance.

719.—Industry sorts well with order.

720.—Live in content—die in content.

721.—Law out of its place is a flower which changes its texture.

722.—Waste is often cherished.

723.—Speech is a mirror of the man.

724.—Trust little to mere fortune.

725.—Pity flies far from fortune.

726.—A bad habit acquired is a virtue lost.

727.—Rugged, at times, is the path of strict economy.

728.—Envy often branches from ill-success.

729.—Duty converts danger to pleasure.

730.—When wisdom beckons, let thy senses be in excess.

731.—Labour is the root of riches.

732.—He is strongest in war who can rest longest with safety.

733.—A good intention is a seal of virtue.

734.—Happy those good resolves, when certain.

735.—Virtue is the chain that binds all wisdom.

736.—Mark thy life's stages.

737.—Be true to the end of thy road.

738.—And this is requisite—to obey the soul.

739.—Let not thy constitution labour for thy appetite.

740.—Uncertain where it falls is the arrow from fortune's shaft.

741.—Fortune differs in this—that the same pains taken do not give the same result.

742.—Fit time is the support of success.

743.—Weigh well thy words when thou art to be judged by them.

744.—A good maxim is the frame whereon wisdom's thought is enshrined.

745.—Wisdom is the first model and best exercise for thought.

746.—First to know virtuous life; next, the proper use of life.

747.—A virtuous thought is a comfort to the soul in affliction.

748.—Obey not dictates that offend the soul.

749.—Proof of good is the wish of virtue.

750.—Certainty is the wing of life.

751.—The use is the text-question of theory.

752.—The sun dims through fancy's grief.

753.—Seek even danger in quest of right.

754.—Commend the good intention, even if unsuccessful.

755.—Wisdom always speaks from a good vantage-ground.

756.—Wisdom we can approach and partake of, but not exhaust.

757.—The best imagination is that which resembles fact.

758.—Wisdom's scorn oft blesses.

759.—Never let thy thought be in danger.

760.—Wisdom is the eternal principle—the motive power of creation—the greatest gift from God to man.

761.—Ask of virtue; when it fails thee, it is a silent but sure monitor.

762.—Seek goodness on its own station.

763.—Many articles may be read in reason; reason and the cause justify unusual research.

764.—Nothing so poor but brings riches to the store of thought.

765.—Jewels require a large ground for growth.

766.—Cleanliness is a simple remedy—yet the first.

767.—Wisdom is the universe of thought.

768.—Scorn has generally a dimmed sight.

769.—Curiosity is frequently a step towards favour.

770.—Evil is the canker of life.

771.—Prosperity, instead of increasing, sometimes subdues our desires.

772.—Teach not thy talents so as to be too closely followed or rivalled; the last seal obliterates the impression of the former.

773.—Give to accident the largest interpretation.

774.—Let proportion of desires be thy rule in all expectations.

775.—Nature's maxims own no voice.

776.—A good maxim carries jewels in its sentence as in a diadem.

777.—Life is an uncertain flower—oft by the tempest o'erthrown.

778.—Practical wisdom is an equable possession.

779.—The result is the key often of our hopes—the goal of hope at death.

780.—Death is the key of hope.

781.—Books, like bricks, depend upon each other for support.

782.—Make reason thy habit.

783.—Reason is but half a virtue if misplaced by evil.

784.—Habit hath many reasons, but is a bad listener.

785. -If reason were wholly our rule, the ills of life would seldom harm us.

786.—Let honour be thy still unchanging habit.

787.—In dreams no man wears a mask.

788.—An ill word is oftentimes a brand of enmity.

789.—A plain board cleans best.

790.—Reason sorts well with industry.

791.—Time is a never-failing employer.

792.—Revolution is often a sword of necessity, and creating the necessity of it.

793.—The result is frequently a victorious answer to folly and envy.

794.—Truth frequently controls our hopes.

795.—Acknowledge no shame when right is thy portion.

796.—Adopt that judgment which wisdom seals.

797—It is too much always to be responsible for other's failures.

798.—We do not blush with a messenger.

799.—The stomach of the intemperate is at continual war.

800.—The features are oft silent words.

801.—Shall wisdom cease because it incurs a frown ?

802.—A frown is sometimes both an approval and contradiction.

803.—Vanity is a searcher.

804.—Nobility of conduct, not of caste.

805.—Truth hath a strong memory.

806.—Success is a magnet that draws many followers.

807.—Labour (or exercise) is the medicine of nature.

808.—Destiny resides with, and follows, change.

809.—Armour is the greatest mask.

810.—Wisdom wears a sober guise.

811.—Lessen thy wants; you cannot be too poor in evil.

812.—An unsuccessful past heightens the present favour.

813.—Let there be an object for thy actions; time is never too much worn.

814.—The lease of time (till it is no more) is always open.

815.—Remember that the mind receives little at one time.

816.—Innocence tinctures all things with brightest hues.

817.—Simplicity is the frame of nature.

818.—The vain man is like a painter who continually draws but his own picture.

819.—The ambitious man is not content with his own approval; yet are there many laudable ambitions wisdom and progress sanction.

820.—Sloth is frequently the child of honour and of despair.

821.—Metaphor is the topmost branch of passion's tree.

822.—A good author will draw nourishment from that which would escape the notice of another in the desert.

823.—Like water in the desert is wisdom to the soul.

824.—Think of the labour that is lost, and the small pain that lasts.

825.—To weigh most against time is often an examination of capacity.

826.—Value to wear, but not to wear the value. Do not polish so that it will wear the worth (or value).

827.—The past is a towering mansion.

828.—Let thy model bear thy best principles.

829.—Literature has its seasons of youth and age.

830.—Hard to know an ill; evil sometimes requires labour.

831.—Labour is lost when the result is evil.

832.—No care is there greater than to have "no care."

833.—The greatest precaution sometimes causes evils.

834.—Life is a flower which but blooms when it dies.

835.—Silence is sometimes the mask of flattery.

836.—Humour is sometims an apology for ill-success.

837.—Humour, when justifying evil, is a pain.

838.—In anger all our passions clash by turns.

839.—Nature wars in the elements.

840.—Evil is never a friend.

841.—Survey thy conduct, and let self-denial be a visitor.

842.—That which encourages true self-denial is no flatterer.

843.—Our judgment is the rule by which most things are levelled.

844.—Truth is both arms and armour.

845.—Wisdom and time are ever patent.

846.—When virtue and wisdom make a compact friendship seals it.

847.—Perfection is an undiscovered jewel.

848.—Glory is the past. Wants increase with greatness; you have not that until you guard.

849.—Nature hath an angry tooth.

850.—Small gains pave the way for larger ones.

851.—Number lessens number.

852.—Mark well if thou would wish not to be marked.

853.—Destiny is the sword that spares not.

854.—Great is he who can contemn greatness.

855.—Levity is the daughter of scorn.

856.—Scoffing owns no judgment.

857.—Impatience is a severe taskmaster.

858.—The truest worth is that which is most lasting.

859.—The words of evil are at variance with worth.

860.—Design is the parent of art.

861.—Purity is the diamond of the soul.

862.—Scorn is sometimes the beacon to much labour.

863.—Happy is he whose desires are limited.

864.—It is the mind and the feelings that define labour and amusement.

865.—Amusement to some gives labour to others.

866.—Favour exists on favour.

867.—Many are the author's friends we have unknown.

868.—A card is sometimes a good interpreter.

869.—Our best introduction repels often at first.

870.—Caution reads in the book of advice.

871.—The pen hath an endless progeny.

872.—Good nature is the flower of the heart.

873.—A good maxim is oft our protection against the tempest of despair.

874.—Poor is that maxim which cannot withstand a frown.

875.—In a short maxim often is there an endless lecture.

876.—Improvisation is the key to many words.

877.—The severest laws are generally those which we make against ourselves.

878.—It is hard to carry even the proofs of all with us.

879.—The body is the test of most wisdom.

880.—The goal of hope is never reached; it is not possible to want a *want*.

881.—The soul and body require resting-places.

882.—What is not seen or used hath no use.

883.—There is a maxim (whether known or not) for every action.

884.—A solution is necessary to most difficulties.

885.—The origin of things hath many colours.

886.—There is a plot in every life.

887.—Events (sometimes unseen) work for us.

888.—Often does fortune (and not ourselves) flatter us.

889.—Caution is a poor friend to accident.

890.—We cannot appease the anger of Nature but by submission.

891.—Virtue wears well in any garb.

892.—Wealth is often a necessity and beacon to war.

893.—When reason's voice is heard let thy tablets be employed.

894.—The mind has also its tablets; the feelings are the tablets of the mind.

895.—Give to every due thought wisdom's support.

896.—Practice is the seal of theory.

897.—Theory is the mind of science.

898.—Fair is the resolve that stands on unsullied ground.

899.—The road to true wisdom has seldom been spanned by mortals.

900.—Wisdom is the last and only true test.

901.—Every game rests on change.

902.—There is a desert of time as well as of land.

903.—A thought which owns not wisdom is ill.

904.—There is often most wrath beneath the placid. Ocean smiles at the ill it causes.

905.—Prudence is the best case when the jewel of fortune is set.

906.—Money hath good features.

907.—The grave—where destruction rests.

908.—Fear often flies from prosperity, but is necessary to it.

909.—Wisdom is ever fresh; other things grow stale, but this is the evergreen flower of nature.

910.—Life is still the same unchanging phase, which o'ermasks all.

911.—Still let the pupil learn, though learned in all.

912.—'Tis well to welcome when your loss is naught.

913.—Mark wisdom well, and everlasting glory shall acknowledge her teachings just.

914.—Constancy is the seal of friendship.

915.—Time makes much, but is never made.

916.—Evil is the contagion of life.

917.—Feeling often wears a mask.

918.—Fame is oftentimes the canker of wisdom; still is there a just, philanthropic ambition which must not be condemned.

919.—Glory is the heart and soul of an army.

920.—Prosperity is the seal of boldness.

921.—Success is the best jewel.

922.—Success is an easy road (when gained).

923.—Dishonesty is no medicine.

924.—He deserves wealth who grieves not when it is lessened.

925.—Pride seldom reasons.

926.—Just expense is a necessity of life.

927.—We are sometimes even humbled in conferring a favour.

928.—Let the injury a neighbour is capable of doing be a guard against too much favour.

929.—True contentment owns a modest mansion.

930.—Divison is the alloy of nations.

931.—Poverty is a garment which may be made to fit all.

932.—The favour of welcome varies.

933.—Wisdom (when can her praises be exhausted ?) is ever a willing lender, and exacts no interest.

934.—Caution, at times, is the best bravery.

935.—Memory is a bad book-keeper.
936.—Vice is the magnet of the wicked.
937.—He who gives most knowledge answers less.
938.—Futurity has no pedigree.
939.—Time rests on time.
940.—Silence often has the strongest voice.
941.—Fortune is often built on steps.
942.—It is not wise to blame that which is inevitable.
943.—That coat is ill-made which will fit no one.
944.—The pen is a great traveller.
945.—Money makes the smoothest plane.
946.—If you obtain another's possession, you will not always obtain his fortune.
947.—Wisdom is true feeling and thought.
948.—Those who bring sticks to the fire ought to have a property in it.
949.—Literature owns a large treasury.
950.—He that has no interest lessens his fortune.
951.—Reason is the essence of nature.
952.—Thought is necessary as health; do what you can, you must think.
953.—Dreams produce no results—both their causes are despotic.
954.—There are many gates to the house of wisdom.
955.—Permission to confer a favour is often the greatest.
956.—Safety is the best land-mark.
957.—Virtue sanctions all.
958.—Worth—often neglected, and its habits only noticed.
959.—Who leaves behind him no memory leaves no worth.
960.—Worth is the heir of memory.
961.—Wisdom hath a generous voice for all.
962.—Wisdom is the beacon of all things.
963.—Disunion is a step towards failure.
964.—Exercise is the armour of health.
965.—He that is deceitful is like a bridge broken; your fall may be irretrievable if you trust to it.
966.—Wisdom shines forth from all things.
967.—Most things are right—if the eye be just.
968.—Honour gives a bountiful recompense.

969.—Wisdom knows no denial—if sought for with diligence.

970.—Evils are the incrustations of the soul.

971.—The knowledge of the true source of a wrong we receive often appeases the anger of it.

972.—Shut the door against conceit of thine own and others.

973.—Still to the superior wisdom, let all thy faculties be subjected.

974.—Conquer thy own evils before you judge others.

975.—Chicanery permeates the law.

976.—Flattery has its stages.

977.—Wisdom is an endless tower; who but *One* hath ever attained the summit?

978.—Divine wisdom—the true antidote to all pain.

979.—He who can suffer in joy can contemn pleasures.

980.—Nothing shall prosper against the cross.

981.—Action is nature's language.

982.—Evils are the breathings of the unjust.

983.—A true friend has often a greater necessity than your own.

984.—Wrath is sometimes the sword of virtue.

985.—Let wisdom span the greatest desires.

986.—Deem not him idle that produces worth; we are not idle always when at leisure, for rest is oftentimes the action of the soul.

987.—Scorn sometimes meets support, but owns little proof.

988.—We are just when we feel a righteous scorn.

989.—Improbability is the home of fancy.

990.—Fancy loves to walk in a maze.

991.—Necessaries are ever sober, but pleasures intoxicate.

992.—Many proofs are required of a friend.

993.—Pride serves mostly at the door of success.

994.—Let wisdom be thy life and habit—wear and protection.

995.—Knowledge is the mirror, and success gilds it.

996.—Knowledge is a mirror which requires a reflection.

997.—Success gilds the pen.

998.—Necessaries are light; and with them we can travel the longest road.

999.—He is strong indeed whom pleasures and excess hurt not.

1000.—Wisdom is a never-failing mine.

1001.—Deception is generally the mask which pleasure wears.

1002.—He who fears himself oft shows the greatest bravery.

1003.—Good deeds are the flowers of wisdom.

1004.—He who never hears seldom approves.

1005.—He who loves ill seeks it.

1006.—Desire is a great traveller.

1007.—Wisdom in the present makes judgment in the future.

1008.—Wisdom is constant, and knows no excess or surfeit; but pleasure—inconstant ever—is driven about by every breeze.

1009.—Knowledge often owns weak resolves.

1010.—Moderation is the balance of wisdom and contentment.

1011.—Forgetfulness of luxuries is the medicine or antidote to them.

1012.—Fortune leaps the strongest barriers.

1013.—Wickedness doth not gain always in worldly store; and virtue's road is sometimes pleasant.

1014.—To do that which others wish you not to do (and which, if done, would injure) is to contemn profit.

1015.—Let an aim be as a necessity.

1016.—An aim is a frequent visitor.

1017.—Two feet cannot stand on the same ground; displace not another if it displaces thee.

1018.—Causes have slept, but awaken to rejuvenate the world.

1019.—Pleasure is a crumbling statue.

1020.—Profit wears a hood.

1021.—The grave has no dishonesty.

1022.—A wish betokens many things.

1023.—Life is a journey we are always travelling; but, unlike most others, seldom care we to reach the end.

1024.—See that thy just measure of economy be never empty; and let thy gains never be less than thy gifts.

1025.—Never give less than thy gains give thee.

1026.—Wisdom does not always grant *present* remedy; but when ill-fortune is prevented, this is of itself a gain.

1027.—The tongue is often the mirror of the ignorant (or wicked) man, and by its use we see him best.

1028.—Virtue is the best knowledge.

1029.—Evil is a foe to knowledge.

1030.—The past and future—the frame which encircles all.

1031.—When wisdom seeks out ill it is but the present—the antidote.

1032.—Short is life, but endless is the theme.

1033.—Prudence satisfies the just.

1034.—Where science ends nature will still begin.

1035.—Wisdom and health preserve prosperity and wealth.

1036.—Often are the words of wisdom given to senseless and useless folly.

1037.—Wisdom knows no ill.

1038.—Let custom have the best tools, and it will produce the best work.

1039.—When labour is easily surmounted it often breeds a love for it.

1040.—Encourage the desires of the righteous.

1041.—Critics have been so prone to error that a false interpretation has often given fame.

1042.—A good example is the reflection of virtue.

1043.—Silence often subdues the desires of the envious.

1044.—Position, not principle, is oftentimes the criterion.

1045.—Silence is not always peace.

1046.—Cares are fortune's problems.

1047.—Health and patience are among the best friends of adversity.

1048.—Let health be the test of pleasure, and wisdom of the mind.

1049.—Accident is often the cloak of injury.

1050.—The intention is ofttimes a strong plaster to the ill it causes.

1051.—Many-tinted are the eyes of fashion.

1052.—Wisdom enjoins temperance in all things.

1053.—Fashion and philosophy are oft at variance.

1054.—The body is the test of the mind's success.

1055.—Let knowledge of evils be as armour to ward them off.

1056.—Difficulties is oftentimes a heavy weight that crush the just powers of the mind, and leaves the body to support it.

1057.—Few are the pleasures which improve. Pleasure is a bad instructor.

1058.—The future is not to be ignored, because the present prospers.

1059.—Give to fortune its best recompense.

1060.—The higher we ascend, the greater also the depth—mental solutions are victories; yet is their origin oft buried low.

1061.—Life has many different roads, but death is the home of all.

1062.—We know our wisdom when we know our frailties.

1063.—Strive to increase the just stores of wisdom and decrease the number of thy follies.

1064.—Our best home is our possessions. Then worth should be our first concern.

1065.—Too much rest fatigues.

1066.—Money gives no fruit which knows no aim.

1067.—Truth and honour are the preservers of knowledge.

1068.—Bad deeds are bad debts.

1069.—Rules are frequently but substitutes for our wishes.

1070.—Sight is our only property in those things which we see and cannot come by. Our greatest possession we oft contemn.

1071.—Simplicity and worth are the nearest approaches to perfection.

1072.—Fortitude is the sinews of war.

1073.—Wisdom breaks the stroke of passion.

1074.—Wisdom hath concern in all things.

1075.—When the world frowns, heaven smiles.

1076.—Never let pride sit with humility.

1077.—Wisdom's words in folly's mouth are but pilfered.

1078.—Silence is often the key to comfort and safety.

1079.—Let truth and honour be the necessities of the soul.

1080.—A good maxim is a mirror of thought.
1081.—Justice is the key of all difficulties.
1082.—True friendship is like a ship unladen—which enriches the owner.
1083.—Fame is a bright flower, but weeds abound mostly around it.
1084.—Fame dies when time frowns.
1085.—Fame is a large inheritance.
1086.—Time is the proof of all.
1087.—Death welcomes all; but the reward is not for all.
1088.—A trade is a lasting coat to the man that knows it well.
1089.—The result is the picture of the intention.
1090.—Grief labours hardest in resting; be employed, and the mind will help to subdue it.
1091.—He that contemns fortune when it favours may court death.
1092.—Wait for the result before you count too eagerly your profit.
1093.—It takes longer to cure evil than to seek it.
1094.—Let charity be the standard of thy conduct towards all.
1095.—Glory to the greatest. Good deeds to the less.
1096.—Support nature well, and she will recompense thee well.
1097.—Wisdom's life gives a lasting page.
1098.—Merit is not always a safe investment.
1099.—Reward is a vassal, and follows merit.
1100.—The conflict of minds often bring forth amity.
1101.—Seek far to know worth.
1102.—That which is scarce—to have value—must have worth.
1103.—Ill subsists on ill; but the life of it is the spasms of death.
1104.—That which asks a people's favour should be for the people's worth.
1105.—Enmity lives with despair.
1106.—Time applauds the efforts of wisdom.
1107.—Wisdom searches all time.
1108.—Glory must have recompense.
1109.—Hope never retrogrades.

1110.—Hope ever looks forward; it admits no retrospection (but as a spur to further action).

1111.—Stability is the test of worth.

1112.—Evil ever walks with unsteady gait.

1113.—Destiny is the seal of fate.

1114.—Good actions are mirrors which reflect themselves.

1115.—This world would be a wretched place, indeed, if ills only had possession of it.

1116.—Better is it to die *well* than live *ill*.

1117.—Every man is master of his destiny.

1118.—A smile is sometimes self-approbation.

1119.—Nothing satisfies without profit; it even makes your enemy think well of you.

1120.—Profit is the test of station.

1121.—Number is much akin to glory nowadays.

1122.—War always rejoices some.

1123.—A new union of words is something like a marriage—often at first sight odd, but which wears off in time.

1124.—Life is in words; and sometimes words are *lives*.

1125.—A laugh often requires study.

1126.—Time never ends itself, but ends all.

1127.—Things are often most worthy as they are thought of, not as they *are*.

1128.—There is more worth in writing a maxim than in a wilderness of bald talk.

1129.—That which has no sense has no worth.

1130.—Is not the mind the best volume?

1131.—Fashion is often propriety.

1132.—Propriety is one of the shields (or safeguards) of society.

1133.—It is as easy to have a theme as an idea.

1134.—Let truth be the standard by which all thy words and actions are measured.

1135.—Praise that the *intention* of which is harmless; nay, more, praise the good intention even when followed by failure.

1136.—There are difficulties in every labour.

1137—Can pedantry exist without *some* degree of scholarship?

1138.—Fortune sometimes knocks like a schoolmistress, but then she teaches when she does.

1139.—He who welcomes what is not to his good welcomes ill.

1140.—Position is the armour of life.

1141.—It is thy station, and not thy worth, which often draws followers.

1142.—To tell a follower from a friend requires a searching eye.

1143.—Wisdom is the only true criterion.

1144.—A blind purse fills soonest.

1145.—Action is the language of the eye.

1146.—Nature looks with an equal smile on all.

1147.—Lending often entails labour of mind and body.

1148.—The best age is the best volume in which to see wisdom.

1149.—Let not wisdom be like life—to rise and fall; but let it still ever rise with time.

1150.—Freedom is the heir of labour.

1151.—Where wants abound, the purse frowns.

1152.—Profit is the repetition of success.

1153.—Often do our follies support others who scorn us.

1154.—That which obstructs us may advance others.

1155.—Independence is liberty.

1156.—When we profit not, we have repeated in some degree our follies.

1157.—Many things prosper not him who prospers many.

1158.—Our appetites are often our greatest creditors.

1159.—Knowledge often cuts the root that supports it.

1160.—He who is particular in all things which are not necessary will meet with many stumbles.

1161.—Evil lives meander in the plains of death.

1162.—Let duty direct thy conduct above profit.

1163.—Let duty be thy unfailing sign.

1164.—Fame increases in size unseen.

1165.—Never consider thyself secure unless thou hast these three things—health, profit, and hope of advancement.

1166.—A new thought is often a new trade.

1167.—Receive thy best resolves from heaven.

1168.—Let no satisfaction be entertained which injures and profits not.

1169.—Adopt not that which may not be shaped strictly to justice and equity.

1170.—Truth is the corner-stone of all knowledge.

1171.—The soul loves its reflection.

1172.—Virtue lives in contemplation and practice.

1173.—Law is but suggestion.

1174.—Fifteen Plain Mottoes:—1. Scorn all folly. 2. Seek for substance. 3. Exercise the faculties. 4. Love industry, and reward will follow thee. 5. Be entertained with wise discourse. 6. Conquer all envy. 7. Wise forbearance is the victor of anger. 8. Be firm in thy best intention. 9. Harken to nature's just complaints. 10. Praise is often irksome. 11. Cherish good examples. 12. Evils love their like; they flourish but to poison; their influence, infamy. 13. The greatest will never be known. *Two Seal Mottoes:*—14. Nothing will be forgotten while this is unforgot. 15. *Chain Motto:*—Friendship is a slave, and this chain binds it.

1175.—Genius lives in a mirror.

1176.—Anger weakens with distance and time.

1177.—Slight not wisdom.

1178.—Be thou before the storm.

1179.—Take wisdom for thy best guide.

1180.—As thoughts, so are the arts and sciences endless, except with time.

1181.—Science meant to bless will be the cause of future wars.

1182.—Philosophy was first acquired by the knowledge of human errors.

1183.—Know no nation's ill approval.

1184.—Pause well when inventions direct towards danger.

1185.—Alteration is a key of science and invention.

1186.—There is sometimes utility in chance.

1187.—We cannot appease the frown of time.

1188.—In all things bear a prudent mind.

1189.—Life is a fountain which o'erspreads all.

1190.—He who rejoices at what pains others should have never rejoiced (or have felt the strength of comfort).

1191.—Be first in just resolves.

1192.—The good intention hides many faults.

1193.—Do good to all, and detest only the follies of all.

1194.—When we endeavour to be just, we may perhaps stand at times in risk of contamination; but we cannot be contaminated if we *are* just.

1195.—Fear not thou dangers which apply to all.

1196.—Let the great *result* be thy chief aim of life.

1197.—Life is but a waiting; for a short time we wait on life.

1198.—That is no life which gives no result.

1199.—Double thy industry when failure whispers.

1200.—Wisdom is the teacher of all.

1201.—Industry is a fruitful monitor at times.

1202.—Philosophy teaches best when she wears an humble garb.

1203.—Pride (only) does not always repel a just man.

1204.—Trust time—it never flatters.

1205.—Let humility be the jewel of thy conduct.

1206.—The just shall not be repelled.

1207.—True pleasure consists in the absence of all folly.

1208.—"Fair and honest," says the world, but does not practise it.

1209.—Men's ears are ever open when profit beckons.

1210.—Injustice feeds the law.

1211.—Exchange (without loss) is gain to both.

1212.—Every day brings forth a new destiny.

1213.—Be convinced well, and fear not the result.

1214.—Deem nothing impossible that admits of reason and use.

1215.—Do not always spend thy best judgments.

1216.—Names are often facts.

1217.—We would be more diligent did we but think that our life may be any day at stake.

1218.—The future is not always bright; often is it o'ercast with dark clouds which depress hope.

1219.—Scorn not necessity.

1220.—Spend not time without an object.

1221.—Use is often dangerous if we are negligent in observing wisdom's rule.

1222.—When envy frowns the evil often lessens.

1223.—Diligence co-exists with use and habit.

1224.—It is not a good rule which will not stand a double test; if thou art favoured to-day, and not the next, look to thy tablets.

1225.—Fancy the lightest of all—yet hath strongest arms.

1226.—If thou may'st, think well and die well—let thy life be the security at any hour.

1227.—Wisdom is a safe ship; and we may trust ourselves to it in all weathers.

1228.—Report has a malicious tongue.

1229.—Interest often qualifies praise, and checks admonition.

1230.—Often is life (to some) but a flourish—and with the same use.

1231.—Truth and justice are weapons with which we may encounter any dangers.

1232.—For life it is wise to live; for truth it is wise to die.

1233.—Evils often leave us when their support fails.

1234.—Reason enlarges with time and experience.

1235.—Hope is often an enlarged mirror.

1236.—Preserve thy purse and mind's peace; if one is lessened, both suffer.

1237.—Men have more faculties than they are aware of.

1238.—Time and wealth create wants; these wants—ideas (and how to compass them).

1239.—Sympathy for one lessens when the danger is universal.

1240.—Justice should exist in all actions.

1241.—That which often gives the hardest labour gives often the least in the beginning.

1242.—Let there be no delay in what is proved of worth.

1243.—Be concerned in no evil.

1244.—By truth we rise and fail not.

1245.—Exchange true friendship with him only who has proved that he is worthy of it.

1246.—Favour in heart gives strength.

1247.—Not lost is that which bears fruit and profit.

1248.—Certain is truth, and as certain the punishment (by transgressing it).

1249.—Works achieved (and capable of being repeated) are the true tests of talent.

1250.—In our best interests consist our safety.

1251.—Levity is engrossed by folly.

1252.—The cause is the body of effects.

1253.—Fail not with the desires of hope.

1254.—Ill-will is a dull limner.

1255.—Ill-will clouds best intentions.

1256.—As the body (with costumes), so may ideas be dressed in many garbs.

1257.—The mind finds comfort sometimes in repetition (of grief).

1258.—Need asks simple tools, and knows no scorn.

1259.—Words surround facts like leaves among trees.

1260.—Wisdom applies to all tests.

1261.—Grant a favour when asked—if conformable to reason, and by which profit is unlessened.

1262.—Mark men that are not marked.

1263.—Never perfect if with one ailment.

1264.—True to report, true to fact.

1265.—Good principles can never be too well known.

1266.—Cherish ideas when strengthened in truth.

1267.—Endeavour after those ideas or pursuits which have been tested with profit.

1268.—Let the soul always share a part.

1269.—Truth dislikes all subterfuge.

1270.—The pursuit of that which does not reward sometimes brings forth fruit in its course.

1271.—Sanction not the errors of the ignorant.

1272.—Prudence oft co-exists with grief.

1273.—To hear some people one would think they came into the world as to a laughing-hall.

1274.—Justice often fails where the intention is just.

1275.—Justice hath but few tears for honesty in straits.

1276.—Prudence is a strong bulwark against impending destruction.

1277.—Great minds contemn a level.

1278.—Light sometimes obstructs research.

1279.—The first step in our journey of prosperityoften is defeat.

1280.—There is a link binding all human actions.

1281.—Well to be wise—wise to be well. Good health is often more in our power than we imagine.

1282.—The power to destroy (unless it be evil) is ever an ungracious office.

1283.—Negligence at times breeds much labour.

1284.—If against the best—with the worst.

1285.—Study to forego thy follies, and define thy own evil ways but to mend them.

1286.—Mark not the words or ways of the evil man; his condemnation is his practice.

1287.—'Tis fit that great things be not understood by all.

1288.—Virtue is the only true victor.

1289.—A good example is a picture of virtue.

1290.—When little meets the eye much may still present itself to the mind.

1291.—Maxims, like money, profit not if unused.

1292.—Virtue has a generous thought for all.

1293.—Value grows fast with scarcity.

1294.—Remember that death is certain as life.

1295.—Age is but a comparison.

1296.—Tongue-praise mostly ends in words.

1297.—The practice of wisdom is the test of it.

1298.—Great events often take place quickly, but are brought about slowly.

1299.—He who can answer all and satisfy all must be wise and rich.

1300.—Maxims live in all years.

1301.—Interest is a patient listener.

1302.—Be not the first always to account for ill-deeds.

1303.—To produce our knowledge is not wise at all times and places.

1304.—Victory ennobles battalions.

1305.—Peace is stronger than war.

1306.—When the road is known it is but a matter of steps; trouble (or anxiety) is a weary traveller.

1307.—Praise is sometimes tyranny.

1308.—Carefulness often saves error and trouble. Error is trouble.

1309.—Truth is well allied.

1310.—Public opinion—the root which nourishes most arts and sciences.

1311.—If we made the best of all things there would then be but few ills in life.

1312.—The farther from truth the farther from happiness.

1313.—Digression—the parent of many thoughts and acts.

1314.—A philosophy may be raised from its ashes—the seal may be reproduced.

1315.—Let there be some profit in that which concerns us.

1316.—Receive that well which thou canst account for well.

1317.—Favour not the envious.

1318.—Just actions are the passports to favour.

1319.—The proof must still come from one's own mind.

1320.—Wisdom is the necessity of the just.

1321.—A good memory is the best portrait.

1322.—That in which we excel we do not always admire in others.

1323.—The structure is weak unless truth upholds (or builds) it.

1324.—Acts not stamped with success are but as trials.

1325.—Dislike is sometimes borrowed enmity.

1326.—Often to seek earnings is to seek (to know) troubles.

1327.—He who is out of favour let him be chary of his words.

1328.—Where there is want of support is there want of success.

1329.—How oftentimes is that followed which profits not.

1330.—Dress is with many the picture of your station, and regulates the conduct of these.

1331.—Many rebuffs meet one. Not to observe is the best contempt; nay, value a rebuff occasionally—it *tests* one's philosophy.

1332.—Try that the least where accident threatens.

1333.—Admire not, except stamped with justice and equity.

1334.—The best has often been despised.

1335.—Life is with some but a mirror, and all that they wish is to reflect themselves and their follies.

1336.—Property often cures neglect of thyself.

1337.—Property is a strong argument.

1338.—Only that is worth acquiring which may be justly kept, and in safety.

1339.—Penance after evil deeds is the best repairer of them.

1340.—Pain is understanding at times.

1341.—True happiness looks to the future.

1342.—Virtue has this strong recommendation over vice—that it agrees with life and ordinary actions.

1343.—Store up wisdom for future, as well as for present, use; let not wisdom be but an occasional visitor—let it ever dwell with thee.

1344.—Seek not for those things which are not stamped with hope.

1345.—The frame of wisdom (or philosophy) is of simple materials.

1346.—Evils live when knowledge (or prudence) is dead.

1347.—Ignorance is to be commended where the intention (or act) is just.

1348.—Best thoughts are those best acted upon.

1349.—Please all, that all may be pleased.

1350.—If charity lies not in a neighbour, practise it yourself.

1351.—One good thought (or action) redeems much frivolity, but not all.

1352.—When thou art deceived let not thy soul meet enmity.

1353.—Revenge is but a small circle.

1354.—How many are the ills which we are unable to influence!

1355.—The house is a great traveller.

1356.—When there is no probability—hope is a *buen retiro*.

1357.—Just are those things which give just results.

1358.—Prudence often lives (and dies) with success.

1359.—Evils die oftener where wisdom errs not.

1360.—War leads a nation quickly; but the fruits of it are got slowly.

1361.—A rough road travelled quickly.

1362.—War is the great manager of destiny.

1363.—War often holds destiny; and gives to fortune certainty.

1364.—Little exertion often gives food for the mind; all is not great that is done by mighty hands.

1365.—Imperfections crowd the world.

1366.—Pleasure only lives where wisdom dies; the former can be ever deferred without loss, the latter may be fatal if once omitted.

1367.—Wisdom guards us—often unknown; its principles must be stamped with habit.

1368.—Sow evils none, and virtue's growth will strengthen.

1369.—Interest is often a dire foe to virtuous conduct.

1370.—Bow with submission before thy soul's dictates rather than before the world's.

1371.—To act upon an unlawful oath is to court destruction.

1372.—Wisdom ever cherishes its work.

1373.—Strive to overcome that which betrays when thyself may be involved.

1374.—That which betrays is a bad support.

1375.—What is got unrighteously is of more danger to the possessor than the owner of it.

1376.—Save thy conscience against all comers.

1377.—Serve not ill-advisers by support.

1378.—Examples are the pictures of wisdom.

1379.—Home wisdom make soundest maxims.

1380.—True wisdom, like pearls, requires time to discover.

1381.—The despair of success often produces charity towards rivals.

1382.—The pen travels over all space.

1383.—Ideas are visitors—often coming; but the most valued do not always stay longest.

1384.—Time confirms sometimes by forgetting the origin.

1385.—Some ideas are virtues unborn.

1386.—What is often misery in peace is pleasure in war.

1387.—The mind has its theme; and about this wisdom either beckons or keeps silent.

1388.—There is a wisdom in all our actions, although we may be unconscious of it.

1389.—It is not possible to live without some degree of wisdom; it is ever a theme and problem.

1390.—Wisdom o'ergoverns all, and is often present when least we expect it.

1391.—Caution is temperance.

1392.—Taste is often the child of prejudice.

1393.—Certainty of gain is fortune unmasked.

1394.—Patience is temperance of conduct.

1395.—Virtue does not consist merely in overcoming one obstacle of life, but all.

1396.—Let thy conduct be as colours—carefully blended.

1397.—Truth is the best advantage.

1398.—Excellence is never single.

1399.—Let disdain be far from thee; for charity is no visitor where disdain or envy hold their dwellings.

1400.—Possibility is often destruction, and "impossibility" safety.

1401.—Let the heart ever be the most persistive questioner.

1402.—The soul is the root of all our faculties.

1403.—Truth is, at times, the only guarantee of value.

1404.—The most difficult things are built on simplicity.

1405.—Simplicity is the foundation of Nature.

1406.—Ill returns make bad custom.

1407.—Caution is the foundation of valour.

1408.—Negligence often gives interest and power to others.

1409.—Things desired are oftentimes of less value than our present possessions.

1410.—To live or die where honour leads (the soldier's maxim).

1411.—Art gives labour, and makes even leisure, at times, employment.

1412.—Ideas are born in chaos.

1413.—Perfection is a great theme of argument.

1414.—The greatest benefits do not come singly.

1415.—Natural justice few are ignorant of.

1416.—Quarrels are the children of perfection.

1417.—What is good is the foundation of honour and valour.

1418.—A good maxim is a spring of thought which nourishes all.

1419.—We must depend on Heaven for all things.

1420.—Possession often gives command of conduct.

1421.—When Right meets Danger, Caution approves.

1422.—Excess is the canker of all things.

1423.—Satisfy the just desires of the righteous.

1424.—Be slothful only to meet evils.

1425.—Desire of praise is a fruitful tree.

1426.—Desire of praise sometimes produces good effects.

1427.—Value well that advice which prospers thee.

1428.—Fortitude is a strong armour against ill report.

1429.—Ills often give boldness.

1430.—Every living creature but man is born satisfied with its station.

1431.—When Nature finally commands it is useless to argue.

1432.—Our feelings are often the habits of the mind.

1433.—Perception is the only reward.

1434.—Desires satisfied are but as seeds sown a second time (to the enquiring mind).

1435.—Certainty is a rapid traveller.

1436.—To be just in all desires is to act with wisdom.

1437.—Fashion is a sieve, and money spent on it as dust.

1438.—Change not justice's rule.

1439.—Never let custom lessen thy purse.

1440.—Pleasure is a great humbler of pride.

1441.—Time levels at last every purse.

1442.—Recommendation has two faces.

1443.—The fewer acquaintances the more friends.

1444.—Of two friends seldom are both equal.

1445.—Fashion is not always with honour.

1446.—Ill success sometimes produces good in others.

1447.—Good resolutions broken are like doors ajar which are blown open by the wind; when one opens, another follows.

1448.—Pleasure often hurts in the name of necessity.

1449.—Profit often consorts with vanity.

1450.—When the mind is pleased, often does the body labour.

1451.—What is saved *now* will perhaps serve thee afterwards.

1452.—Consider before thou spend: whether the present is the best time, and the article the best value.

1453.—Resolve slowly on that which has no *present* security.

1454.—Oftentimes is pleasure the ally of scorn.

1455.—How often does pleasure produce ill towards others!

1456.—He who submits to present favour often makes for himself future trouble.

1457.—Literature is an orchard.

1458.—Nothing is wise which does not conform itself to the dictates of the Almighty.

1459.—The proper *care* of money is the only worth of it.

1460.—Harken (in thy present success) to the probabilities of the future.

1461.—Education follows but does not always produce wisdom.

1462.—A short friend is oft a true friend; time alters and lessens (instead of increasing) good faith in one.

1463.—If we repine at the present, success moves farther off.

1464.—That which profits most, and quickly.

1465.—Be accountable but for thy one leading idea in Truth, and not for any definitions that may be brought against it.

1466.—Unless patience is founded on hope it stagnates.

1467.—Fate is but *wisdom*, and this governs all; for where there is no wisdom there is no government.

1468.—Ideas are centralised in space.

1469.—Manner is but association.

1470.—Our natures are only unaffected when we are unconscious.

1471.—Wisdom with successful talent favours body and mind.

1472.—Profit is the best patent.

1473.—Fools often scoff at that which is unattainable by them.

1474.—Habit and practice are the clouds which darken virtue's precepts; few minds are ignorant of prudence.

1475.—To see and observe rightly—this is experience.

1476.—Our appetites are the basest flatterers.

1477.—Let meditation *utilise* the pipe.

1478.—If you will have a habit, adopt those only which hurt least, though better to have none, for that is only peace.

1479.—In all think rightly; be charitable, and thy acts will necessarily follow.

1480.—The soul is still the director.

1481.—Contemn not that which *rightly* supports thee.

1482.—Civility is an enduring favour.

1483.—The knowledge of useful things is a purse seldom lost.

1484.—If you know wisdom and do not *practice* it your knowledge is but encumbrance.

1485.—Degrade not wisdom by applying it to those things that are not worthy of it.

1486.—To have succeeded in little matters is still as a labour misapplied.

1487.—Observe anything that gives a profitable thought.

1488.—Security is the key of business.

1489.—Trust that point which can bear great prosperity with as even a mind as poverty.

1490.—Sometimes neglect brings accession of fortune.

1491.—That gift is but a bait which expects a return.

1492.—Fortune often usurps wisdom's name.

1493.—Money is a great discoverer.

1494.—Exertion enhances reward (and gilds it).

1495.—Memory is a guilder.

1496.—He who satisfies not thy mind by his conduct may still satisfy his own, and with justice.

1497.—Conversation is ever weak when built on folly, except to controvert it.

1498.—Often is wisdom unuttered, but proven.

1499.—Much care is the dross of possessions.

1500.—He who speaks ill of another often drops the shield of protection.

1501.—Speak not—as thou would not act—evil.

1502.—He who asserts evil supports it.

1503.—Laws are a nation's egotism.

1504.—Proof shortens argument and often enforces it.

1505.—Duration is the essence of worth.

1506.—A dissolute life often makes weak the most solemn oaths.

1507.—It is thy property which regulates the conduct of most men.

1508.—Knowledge is the scale which balances respect and disdain.

1509.—Where tyranny is practicable in a prince it will soon come to be (as) a necessity.

1510.—Cherish that which is stamped with *just* hope.

1511.—Fashion often blinds men to good manners.

1512.—Observation is the door to custom.

1513.—Present success is but a question of futurity.

1514.—Often is ignorance a sieve of folly; it does not rest with it.

1515.—Exchange is the balance of life.

1516.—Often does enmity undermine the knowledge of good.

1517.—Hope is the measure of joy or success.

1518.—Thy follies may be support to others, but never to thyself.

1519.—Let necessity be a security to the just.

1520.—Rumours generally grow deformed as they travel.

1521.—Leaven all thy deeds with justice, for this is the best essence of things, and lasts even when the things desired fade away.

1522.—Do not waver in what is evil; but let thy first word be as strong as the condemation virtue gives.

1523.—Deny all things wherein justice and virtue consent not.

1524.—He who spends his earnings in folly sets seeds of future work and trouble.

1525.—Lose not, discard not, in justice.

1526.—The best deserts do not always receive the best rewards.

1527.—Mystery is the magnet of enquiry.

1528.—Fair and firm resolve is a strong bridge of life.

1529.—It is not wise to let necessity (or the hope of it) be discarded.

1530.—The pursuits of a friend is oftentimes a strong index of the value of one.

1531.—Misapplied wit is a film over virtue's eyes.

1532.—No safety unless where wisdom (or justice) leads.

1533.—Danger is nearly in every place—if means are used.

1534.—Without means—without nature.

1535.—Wisdom is ever present if thou do not engage it.

1536.—The rewards of wisdom are not given for nothing; we must deny many things to ensure possession of them.

1537.—Propriety is one of the strongest supports of civilisation.

1538.—Balance inadvertence with self-denial.

1539.—A little amusement is not folly, but much leads to expense and loss of fortune.

1540.—When the present makes it impossible, to defer it and not to forget, is the best course.

1541.—Memory is often prompt.

1542.—Wise is it to know our advantage and not to use it at all times.

1543.—Abstain when wisdom warns; grief is a bad substitute for argument.

1544.—Often is a name the picture of a theme.

1545.—Blame hath a busy life.

1546.—Interpret to the best the actions of the just.

1547.—Observation is the support of example.

1548.—Favour without profit is but guilding.

1549.—Curiosity is often labour masked.

1550.—Truth is capable of being exercised in every place.

1551.—Duty binds with unlocked golden chains.

1552.—Be as peremptory in the dismissal of unjust friends as the admittance (or acknowledgment) of unknown ones.

1553.—We seldom know many people without being known to our disadvantage.

1554.—Build thy best resolves on truth.

1555.—Early solved—early safe.

1556.—Value not present profit unless the foundation of it is good.

1557.—Agreement of follies is the stronghold of evil.

1558.—To misinterpret just actions is to undermine them (or the cause of them).

1559.—New friends—often new mystery.

1560.—The best supports of the mind are gone when evil is deemed reward.

1561.—Merit (?) no evil reward.

1562.—Feelings are sometimes unjust interpreters.

1563.—Truth to God is truth to thy neighbour.

1564.—Civility often clouds much knowledge of men.

1565.—Observation is a good traveller.

1566.—Scorn not necessity in humble things.

1567.—A good test is often a card to fortune's favour.

1568.—Probity is a good support of hope.

1569.—Open not the door that may be turned on thee.

1570.—Seek the best time for the best effort.

1571.—Let conversation vary; then will ideas, perchance, be heard.

1572.—The possibility should not be forgotten in the certainty of a just action.

1573.—Memory often entails much labour.

1574.—Let thy greatest hope be certain as life.

1575.—Many things we may be ignorant of, especially those which improve neither mind nor body.

1576.—Let amusement cultivate and humour the feelings and improve the faculties of the mind.

1577.—Wishes are often stronger than necessities.

1578.—Adopt not that which may not be justly ruled.

1579.—What is food for wit may often be made good for truth.

1580.—The conduct is the signal of good or evil.

1581.—The grave is ever awake.

1582.—Wisdom abjures none that properly seek it.

1583.—Evil is the child of destruction.

1584.—Good rest is a good possession.

1585.—Let health be ever level; what is against the balance is against the constitution.

1586.—Rational fancy is allied to truth.

1587.—Some men, like pictures, may be seen in different views.

1588.—Let no opportunity be neglected for the practice of good motives; for a good motive is oftentimes a good example.

1589.—We live as we die, and die as we live.

1590.—Do not plant all at once; one benefit is naught till its fruit is seen.

1591.—Never regard any enmity that follows good actions.

1592.—Trust wisdom to the fore.

1593.—The misinterpretation of necessity or rational pleasure is the cause of much misery.

1594.—Life is a volume we may ever read (and require no library).

1595.—Proofs are ever weak when enmity directs them.

1596.—See that thou justify thyself when doing so by others.

1597.—Receive injustice as thou would'st do in justice.

1598.—Banish evil men as thou would'st the evils practised by them.

1599.—Moments are seeds of time, and when well sown good fortune will be oft the fruit.

1600.—Let this idea-question be the *avant-coureur* of all thy actions: "Is this conformable to wisdom's rule?"

1601.—Many actions and words would be rendered unnecessary if necessity were truly followed.

1602.—It is unwise not to hope when justice and possibility sanction the end.

1603.—Go not round and round, but let thy end be ever in view.

1604.—Just wishes are present bounties.

1605.—Deception ever sojourns with excess.

1606.—As the body, so does the soul seek profit in good things.

1607.—Just desires are just possessions.

1608.—Just truths dwell with just desires.

1609.—Possessions are not always tangible.

1610.—Certify just honour.

1611.—It is no ignorance to be unmindful of those things wherein knowledge retrogrades.

1612.—Growth is the motive power of creation.

1613.—Life is an arch.

1614.—Perfection is the heart of wisdom.

1615.—Custom often gives poor possession.

1616.—Virtue is a plant which might have grown on any field.

1617.—Words not weighed [or heard—of value] are (as) no words.

1618.—Save even thy just expenses by economy.

1619.—Complete only good works.

1620.—Good principles are good guarantees.

1621.—Prejudice and taste often undermine principles.

1622.—Subject, cause, and result is a trio of necessity.

1623.—The visions of true wisdom are facts.

1624.—The support is often intended (like pillars in buildings) for ornament and not use.

1625.—Wisdom will still continue to be heeded, and not, through all time.

1626.—Use and experience (often) convert labour to exercise.

1627.—Unjust indecision is the bane of party.

1628.—A healthy public opinion should ever consider that which is unjust as unnational.

1629.—Profit sometimes draws necessity after it.

1630.—Ideas and actions are both modellers, and change sides.

1631.—Complexity without use is like a foundation without value.

1632.—Faint hope deals often with exception.

1633.—A good opinion is often a seal of success.

1634.—Just moments passed give even the uncertainty of life a value.

1635.—Motto:—To-day for thee; to-morrow for memory.

1636.—Merit enlarges as it is *generalised*.

1637.—Let action be good for all, and merit will be enhanced.

1638.—Proofs are the fruits of the mind.

1639.—To seek for excellence is often to meet it unawares.

1640.—Knowledge, like a friend, is sometimes unexpectedly met with.

1641.—Custom oft gives authority and usurps worth.

1642.—The best advantage is the best choice (or when we can choose the best).

1643.—Friendship, like a dinner, cools if we do not accept the warning of it in time.

1644.—Either labour or be charitable.

1645.—Idleness with charity is better than action with enmity.

1646.—Evil is never a sure protection

1647.—Sense may at times discard sound, but should be deemed a necessity of it.

1648.—Unless generosity is reciprocal it is seldom gain.

1649.—Anger leads some to wealth.

1650.—A light heart always is (often) a "light head."

1651.—Profitable ideas are the mind's best expenditure.

1652.—Much repetition makes memory habitable.

1653.—Let the armour of wisdom be ever thy habit.

1654.—We cannot successfully contend with wisdom throughout life.

1655.—The wise man will select good models as he would gifts.

1656.—True humility does not obstruct our talents.

1657.—Wisdom is ubiquitous; ever present—at all times and places—whether disregarded or not.

1658.—Wisdom is the destiny of truth.

1659.—A bad heart has no neutrality.

1660.—Where necessity seems to be disregarded there is it often used.

1661.—Fame is, at times, even sweet to a shepherd.

1662.—Wishes are often the text-books of conversation.

1663.—Position is (at times) the best support of propriety.

1664.—Good intentions redeem involuntary offence.

1665.—Examples are often rules to youth.

1666.—Liberty most favoured has still much dependence.

1667.—Measure obligations by benefits.

1668.—Aimless conversation is like a road leading to many habitations, but not to our own.

1669.—A just doer is the best designer.

1670.—Concession is often proof.

1671.—Solitude should govern best intention.

1672.—Remember that effects grow strong with knowledge.

1673.—The origin oft repels, while the fact assures.

1674.—Good intentions not forsaken are as deeds to the mind.

1675.—Let caution ever be present when probability of failure intercepts.

1676.—We cannot be just to God if we are unjust to mankind.

1677.—Change is often the test of proof.

1678.—Certainty is the foundation of justice.

1679.—Self does not always accurately distinguish in life where prejudice obtains.

1680.—Progress consists often in the knowledge of the effects (of our actions) in others.

1681.—Admit of exceptions in what is uncertain in life.

1682.—Labour sometimes decreases in value by practice.

1683.—Madness often affords a good passport where merit meets none.

1684.—Prejudice is often inclination; we are seldom entirely neutral.

1685.—To give ideas form, is the great spring of exertion.

1686.—Amusement is a powerful magnet, and draws often the wise man (unconsciously.)

1687.—A good inclination is often a successful traveller.

1688.—Without admiration—without friendship.

1689.—Philosophy reckons well when used well.

1690.—Possess many things which no friendship may command.

1691.—Folly lessens the value of things.

1692.—Satisfaction is reward.

1693.—Prudence is sometimes a fruit of despair.

1694.—He often excels who is satisfied.

1695.—Ideas and words change often—like the body; and sound lives well when the body is but ill.

1696.—No definition is entirely true which can admit of a better.

1697.—Never envy the success of folly.

1698.—Good use is good interest.

1699.—Difficulty gives much excuse.

1700.—Make exchange an equivalent: often are those things of less value which we possess than what we give.

1701.—Despair springs from wishes unsatisfied.

1702.—Be only satisfied with those things which are reasonable.

1703.—Thought is a many-sided mirror.

1704.—Time admits no argument; it often justifies reason when it seems to deny it.

1705.—Simple things, if attentively regarded, oft lead to wisdom.

1706.—To measure some things properly is to lessen their advantages.

1707.—Enmity never has a lasting seal.

1708.—Time shapes itself to many actions.

1709.—Proper time is often certain fortune.

1710.—How often is endeavour allied to fortune.

1711.—What follows ever alters.

1712.—Little waste is often great profit.

1713.—Meditation works in rest, and gives fruit for further action.

1714.—It were hard to say if life or ideas give most themes; both are necessary, but the best use is the best necessity.

1715.—Association is the foundation of prejudice.

1716.—Of little value to us are those things when the mind approves not by the test of experience.

1717.—Truth, like good medicine, is oftentimes repugnant to our present feelings, but gives vigour afterwards.

1718.—To speak with advantage we should know with advantage.

1719.—Bad causes are born deformed.

1720.—As people, so may ideas, live by association.

1721.—A good intention is the best foil to misconstruction.

1722.—That which brings no present custom (if properly valued) often produces most.

1723.—True contentment must conquer many evils.

1724.—To be wise by proxy is to gain and not labour.

1725.—Truth and virtue will satisfy the best desires of the virtuous.

1726.—To reward chance is sometimes to pay for evil.

1727.—Blame not that which is necessary.

1728.—Good motives following good ideas are the proper exchanges of the mind.

1729.—The mind can sometimes afford an example in which life is deficient.

1730.—Evil laws or intentions have a long tether.

1731.—Folly is ever a bad exchange; if we give without reason we support, in some measure, folly.

1732.—Content and discontent are two travellers of time which often change places in the journey.

1733.—He who lives without reason is a worse enemy to himself than others can be.

1734.—Wit retreats (does not exist) with mystery.

1735.—Let light ever rise.

1736.—Good intentions to be improved.

1737.—Our very ignorance of the cause of many things brings forth more knowledge than if we were cognizant of nature's works.

1738.—Muddy waters are ever shallow.

1739.—There are no ideas without branches.

1740.—A *just* conviction of excellence is a just proof of it.

1741.—Instinct may draw towards destruction when sense averts it.

1742.—Often are efforts the food of hope.

1743.—Reason well followed is nature well followed.

1744.—Hope is often reason.

1745.—Destruction exists only when reason and hope are lost.

1746.—It would be as possible to complete every idea as to write every book.

1747.—Truth is the best employment.

1748.—The duty of life is more necessary than the amusements of it.

1749.—To economise justly is to labour well; and labour is followed by rest and safety.

1750.—No true rest without safety.

1751.—The soul is the invisible magnet of all things.

1752.—The feelings and prejudices of man are generally the touchstones by which things are tried.

1753.—With some people truth (to be accepted) must flatter.

1754.—A great name sometimes throws a cloak over folly.

1755.—The knowledge of the origin causes us often to value less.

1756.—Disdain is scorn if unsupported by reason and truth.

1757.—Profit seldom tires.

1758.—The first knowledge of wisdom is the birth of it.

1759.—A good intention is a firm support.

1760.—Good intention is often good wisdom.

1761.—Of two gifts choose that the possible abuse of which is farthest from danger.

1762.—Time well spent is good fortune.

1763.—We deny hope when we surrender its effects to others.

1764.—He who hath contemned pleasure hath received much.

1765.—We cannot be virtuous if our wishes are not conformable to justice and truth.

1766.—A good knowledge of things past is an armour against events to come.

1767.—Wisdom is an endless legacy; the more we take from it the more we may.

1768.—The body is the creditor of the soul, and must repay for its ills to Heaven.

1769.—The trust in God the strong foundation of the soul.

1770.—If we followed necessity truly many ills would be unknown.

1771.—Success is ever a bad tree when evil is the root.

1772.—To excel previous efforts is possible while life remains.

1773.—Happy when the absence of evils make them impossible.

1774.—Plain features ornament the greatest place.

1775.—If thou hast achieved excellence once the remembrance of it may prove a surety to future excellence.

1776.—From God the soul receives the highest inspirations; from the soul springs the greatest we can effect ourselves.

1777.—Advice is often built on interest.

1778.—Interest is a spur to many actions.

1779.—Skill often springs from successful means.

1780.—Allurements are seldom known in disguises.

1781.—Severity is often the shield of economy.

1782.—Augment thy fortune in peace and justice.

1783.—To practise truth is the attestation of it.

1784.—Let thy soul be the ground wherein all good thoughts (seeds to good actions) are sown.

1785.—The practise and fruits of vice are sufficient to deter.

1786.—True knowledge is the mirror of nature.

1787.—Pride seeks for many meanings.

1788.—Friendship when indiscriminate is as a chain stretched too far.

1789.—Truth is fertile in just actions.

1790.—We can never be unjust towards evil.

1791.—A good intention is seldom (entirely) lost.

1792.—Best in thought—best in worth.

1793.—Pride will undermine the best intentions.

1794.—Nature requires support in all things.

1795.—To attain unto some reward may be called the necessity of most actions.

1796.—Knowledge is a security of credit.

1797.—Often does prosperity favour the envied.

1798.—Envy generally admires and abhors out of proportion.

1799.—Ideas are the pulses of the soul.

1800.—We disgrace wisdom when we would strive to support it with folly.

1801.—Use the best means with the best sanctioned by justice.

1802.—Endeavours are good only when the intention is.

1803.—Right is the armour of the mind.

1804.—Self sees with double vision.

1805.—Just desires are mostly just securities.

1806.—Where pleasure is a visitor virtue is ever about to retire.

1807.—Supported by virtue, discern no ill but to avoid it.

1808.—Ills are ever present to avoid.

1809.—Let us blame but when example is necessary (for us and others).

1810.—That judgment which blames is often most deserving of it.

1811.—False judgments are ill "presents."

1812.—Duty does not live where evil threatens.

1813.—Learn to strengthen the uses of life.

1814.—Impart knowledge with prudence and discernment.

1815.—Favour simplicity, for we cannot present it.

1816.—Need is a prudent dispenser of possessions.

1817.—Youth is often a scoffer at destiny.

1818.—Reward and punishment both end and commence at the same gate.

1819.—Solitude rightly understood is a sphere of golden thoughts.

1820.—Learned in truth—practise in truth (and it is sealed with justice).

1821.—Consider good actions and thoughts as debts to Heaven.

1822.—Often is the ear the debtor of the eye.

1823.—Be absent in an evil—not evil to us—if not used towards or by us.

1824.—Ill is not a friend to right judgments.

1825.—The best state is not the exercise or prosperity of the body, but where the soul is active in virtue towards God.

1826.—This world satisfies the just but as a state leading to future excellence.

1827.—The designs of evil have always some flaws.

1828.—Guard against strangers until you know them, for thy best efforts will sometimes incur their enmity.

1829.—He who makes for himself many wants requires many supports.

1830.—The mind sometimes creates wants, and with justice.

1831.—We may sometimes embellish the approaches of truth, but we can never improve the mansion.

1832.—The love of philosophy germinates ideas in the soul as the body affords ideas to satisfy its wants.

1833.—The body which divests itself of its material nature gives essence of futurity.

1834.—Anger (related to disdain) is oftentimes the food of envy.

1835.—Knowledge is the great spirit of enquiry.

1836.—The despair of the best is frequently an arm against it.

1837.—Vices leave not where they are supported.

1838.—Forsake unjust things.

1839.—Good principles attract the just.

1840.—Good principle is the magnet of prudence.

1841.—Let good principle, like a current, still carry thee forward.

1842.—Seek not after the alliance of discord.

1843.—Discord is a road ever leading from happiness.

1844.—Good endeavours are wholesome fruits.

1845.—Where diligence grows idleness is weakened.

1846.—Fear evils only where virtue is in danger.

1847.—Be ever absent from the evil will of man.

1848.—Endeavour rightly weighed is often the gate of success.

1849.—We may be frequently just with severity, and unjust by a too easy compliance.

1850.—He who would rightly judge, let the first judgment be himself.

1851.—Be first in the *intention* of good and some success will assuredly be thine.

1852.—When we lessen fortune's chances we increase the ills.

1853.—Do not invent faults, but subdue them.

1854.—Often has humility triumphed over pride and power.

1855.—Do not scorn too soon—scorn should be ever *slow*.

1856.—Man owes much to his ignorance of many things.

1857.—Knowledge is not gained well where discontent is the result.

1858.—Our joys differ as our wants.

1859.—An evil interest is often the cause of an evil example.

1860.—Consider evil ever as bad handiwork.

1861.—Evil method is the tree of bad fruits.

1862.—Evil is a bad builder.

1863.—Ignorance is often the blindness of the soul.

1864.—Ignorance has blunted feelings.

1865.—True knowledge consists not so much in the knowledge of evils as in the antidote to them.

1866.—Wherever we are virtue or evil rests.

1867.—A difference of words often leads to many roads: sometimes to many good and bad fortunes.

1868.—Truth will ever conquer the contempt of it.

1869.—Be wise in good time; fortune may be made attentive if we are wise to note it.

1870.—Dependence ever turns to approach when thy fortune is diminished.

1871.—Have a guard against strange faces as you would against strange money.

1872.—A good result must ever follow reason.

1873.—Be wise in thy wanderings, and thy rest shall produce fruit.

1874.—Sow thy best designs in Heaven.

1875.—Wise men sometimes meet accidents, but fools court them.

1876.—Misfortune often proves a bitter medicine to "friends."

1877.—Discern also other minds when you trust to your own.

1878.—Let virtue ever be allied to knowledge.

1879.—Reward has bright eyes.

1880.—The best things do not always require the longest study.

1881.—Knowledge is the material of the mind.

1882.—Be cautious in those things that may be abused.

1883.—Let caution be ever necessary.

1884.—All things are well or evil—as they improve our mind.

1885.—Often do we wander to seek for proofs when they are close at hand.

1886.—Time is the great debtor; all we have or expect we owe to time.

1887.—Exceptions thrive where generalities (totally) condemn.

1888.—It is good sometimes to be infirm where power thrives.

1889.—Deceit often lurks in view of argument.

1890.—Diligence contemns folly.

1891.—If we improve our own at the expense of another it is often the first step towards defeat.

1892.—The pursuit of the right in all things is sometimes a difficult road.

1893.—The adherence to truth and justice never confines any true liberty.

1894.—Drunkenness is often a scheme of enmity.

1895.—There is no peace in those things the just mind disapproves.

1896.—Duty requires us to be firm in the pursuit of right.

1897.—To be just towards all brings more justice to us than evil.

1898.—Time ill-spent is as the lapse of time.

1899.—All ages meet in time. 2. Time is young and old. 3. Time presents with nothing.

1900.—Anxiety is the labour of hope.

1901.—Knowledge rightly gained will rightly inherit.

1902.—If we are not prudent ourselves, often is the law prudent for us.

1903.—Charity is the true golden bond of liberty.

1904.—Calumny admits proof but to controvert it.

1905.—In whatever place we are virtue is still practicable.

1906.—Riches seldom reach the utmost goal of the desires.

1907.—Never let wrath be lasting; we are often active in useless things. and idle when good might be effected.

1908.—We trust to evils when we trust to enemies.

1909.—Profit is generally the foreground of craft.

1910.—Frugality in the present gives profit in the future.

1911.—If we spend in the best time we may gain in the worst.

1912.—Ever look forward to future excellence (as to necessity .

1913.—Choose those things (if possible) the *abuse* of which hurts least.

1914.—Conquer the *intention* of evil, and you will subdue it.

1915.—Let thy greatest recompense be the favour of Heaven.

1916.—Discord is the breath of anger.

1917.—Justice is the best kindness.

1918.—Death is even with all destinies.

1919.—Conjectures are but half ideas.

1920.—We employ ourselves best when we employ wisdom.

1921.—Wicked men may sometimes fancy they have conquered simple folly, whereas they are only tested by it.

1922.—Be ever fertile in good.

1923.—Let reason make just motives for ideas, and then she will best order them.

1924.—Few notions are there where wisdom does not either praise or blame.

1925.—Wisdom inter-leavens all, either with light or dark clouds.

1926.—Could all ideas be followed to the end, few actions would begin; a proper division of ideas and actions is (often) the road to success in life.

1927.—Let just desires be good commendation.

1928.—Interest looks over many faults.

1929.—Interest is an indulgent task-master.

1930.—He deserves to be fortune's favourite who can use her gifts with an even hand.

1931.—Egotism lives by favour.

1932.—A rule is not straight to every hand that uses it.

1933.—Ideas are like portraits (or views)—if we examine too closely or too far the image is indistinct.

1934.—Ignorance and prejudice are the bitters of the mind.

1935.—If we trust evils, we trust shadows.

1936.—Make life a legacy to thought and wisdom.

1937.—Words are sometimes strong witnesses; be wary, at times, of words, and thou shalt be wary of thy wealth.

1938.—Mortality ever aims at all.

1939.—Manners are often the breathings of fortune.

1940.—Present labour makes future labour easier.

1941.—Hope is the beacon which points to prosperity.

1942.—Fortune hath many roads.

1943.—Labour grows with age and lessens with good will.

1944.—Wealth continually changed is ever ready to come or go.

1945.—He knows well who knows all his possessions.

1946.—Courtesy is a pleasant picture to look upon, but often of no worth when we test it.

1947.—Fame sometimes diminish follies.

1948.—The temptations of folly to a wise man are but as beggar's gifts (to the wealthy).

1949.—A rich man may ever command a present.

1950.—Often is gaiety the false heart of despair.

1951.—He who wishes his fortune not to be diminished must refuse many applications; the more 'friends' one has, the more must he refuse to aid them.

1952.—There is (plainly speaking) never a necessity for anger (evil, defamation, etc.); when there is a *just* cause for anger does it not then cease to be an evil?

1953.—Truth hurts no man, unless he takes it to his hurt.

1954.—To be content in all places, we would frequently have to discord hope.

1955.—Many "friends" are generally poor consolations.

1956.—Promises are like fortune's shadows.

1957.—Let caution ever watch where proofs come not.

1958.—The power to oblige increases the obligation.

1959.—Let thy ends ever be just towards Heaven.

1960.—Wherever we move to wisdom still has gifts to bestow.

1961.—He who can perform much with few materials will generally excel where means are equal.

1962.—For protection we must often meet danger half way.

1963.—It is the wrong consideration of our faults which often produce them.

1964.—True knowledge knows much care.

1965.—Pains bestowed are often labours gained.

1966.—Prosperity ill-used will often lead to devious tracks.

1967.—It is not necessary to speak ill for justification.

1968.—Malice condemns its speech.

1969.—Where the general rule is good, let the exceptions weigh not.

1970.—The words of malice are destroyed as they are uttered.

1971.—Evil is the plague of the soul.

1972.—Friends mostly test other's prosperity by their own; all wealth is but comparison of wealth.

1973.—Envy has little discrimination (in justice).

1974.—Envy sometimes wanders to the cause and not the person.

1975.—Reasons are the pillars of the mind.

1976.—Just to mankind—just to the ideas and knowledge we have of man.

1977.—Education and time may improve and augment the uses of truth, but cannot alter the structure, which is ever the same—as proceeding from the Eternal.

1978.—Let civility be ever a just exchange.

1979.—Do not that which you would shrink from being examined by.

1980.—The less tastes are inured the better; but let them submit to order.

1981.—That which worthless passes, and leaves no fruit, is like the shadow of evil.

1982.—Read to weigh—but not always weigh.

1983.—We are unjust with time if we do not wisely use it.

1984.—Enthusiasm is often the beacon to much labour!

1985.—Friendly sentiments cost little, yet they sometimes improve the purse.

1986.—Maintain dignity of thought in others; but let it not be always transparent, lest it may in time be allied with contempt.

1987.—That state must be insecure where wealth commands duty.

1988.—Great events are sometimes concluded with as much ease as insignificant ones.

1989.—Be careful of small concerns, which may often command thee to great ones.

1990.—What is less to the people is often greater to thyself.

1991.—The heart is the best case of memory.

1992.—He who creates one good idea may sometimes command many words in others.

1993.— Satisfaction is a good tenant of hope.

1994.—A general level produces most favour.

1995.—Where the hopes are even, let the conduct be level.

1996.—Anger is often followed by reasonable thoughts, like true friends that show the error of it.

1997.—Thoughts, like mirrors, reflect the evils of many actions; well is he who is guided by them to justice and truth.

1998.—Do not produce clouds where calmness *justly* rests.

1999.—Misfortune darkens the joy of true friends.

2000.—Many befriend us to whom we think ourselves under no obligation.

2001.—To give up hope is to give up some of the best motives to success.

2002.—We must sometimes be bold when worth is at stake.

2003.—The just man may own to some transgressions, but not to any merit in them, for there can be no merit in those things that are of evil.

2004.—Evil has no (true) heart.

2005.—Abstain from much grief as thou would'st from satiety, for satiety is ever repugnant to good.

2006.—The truly valiant heart will be no less brave when it relents at the sight of misery.

2007.—Never let it be thy worldly interest to injure.

2008.—Dullness often mends an offence.

2009.—Be absent from rage as thou would'st from trouble to thyself.

2010.—Excess is ever possible to those who love pleasure.

2011.—Forgetfulness is idle memory.

2012.—The strongest may have need of more strength.

2013.—Just ideas are printed on all minds, but not read by all.

2014.—Success makes real obstacles seem to disappear.

2015.—Be never cheerful at the misery of others, for accident respects no person.

2016.—Self-interest is often the food of anger.

2017.—Proof of good things will bear repetition.

2018.—Solitude is the companionship of nature.

2019.—Forgetfulness of obligations is memory's debt.

2020.—Error's arguments are often armoured against itself.

2021.—The fancy of ill minds often embroils the soul.

2022.—Let justice be the mansion of duty.

2023.—Duty is the nourishment of justice.

2024.—Ill words often employ those who are unconcerned with profit.

2025.—Wit never stands on its proper foundation when it neglects good nature.

2026.—Contrition is received as a debt in Heaven.

2027.—Value does not always jingle.

2028.—A bad action is often an overweight which makes the building fall.

2029.—Admiration is often a monitor of good results.

2030.—Fear not ever when thou art just before God.

2031.—When reasons abound in truth the cause is easy.

2032.—Situation gives many hints (or thoughts).

2033.—Memory makes wisdom our own.

2034.—Words may ever rise on words.

2035.—Books, like words, increase sometimes in value by repetition.

2036.—Ideas support the senses.

2037.—Wisdom is a glorious legacy to all (if we will only grasp it).

2038.—If we examine the foundation of error we will ever find it ill grounded.

2039.—Sense (or reason) is the only real fruit of words.

2040.—Wisdom is the body and essence of all things.

2041.—Evil and virtue first pass each other at the gate of death.

2042.—All pleasures and evils have their first gate in death.

2043.—Life is but a field which we soon travel over, and the vale of eternity presents itself.

2044.—Love to live but for virtuous things.

2045.—Be more prudent the more prosperity favours thee.

2046.—Death is a certain creditor that is never ignored.

2047.—Let cheerfulness and wit ever spring from sense.

2048.—Most have age and time for support, when it would be best to be understood by all.

2049.—Science does not acknowledge *prestige*.

2050.—What is well ordered may have a just prospect of stability.

2051.—Order is the framer of great things.

2052.—The actions of good men are of themselves rewards.

2053.—Virtue rewards often in work, and not in rest.

2054.—Virtue is discrimination, and has conscience for its friend.

2055.—Evil ideas crossed lash themselves.

2056.—Truth is the essence of all good.

2057.—Let not too much confidence in others betray your own trust.

2058.—Pity is (often) an eloquent advocate.

2059.—When our just interests do not clash we may be justly neutral.

2060.—Peace only exists where virtue is action.

2061.—Honesty is the worker of truth.

2062.—Let promises be conditional where the merit is not known.

2063.—Just promises are the bonds of the mind.

2064.—Approved merit and honesty require few conditions.

2065.—We live with diminished virtue if evil has one entrance.

2066.—Prodigality is a false mirror of liberty.

2067.—Conscience is an enduring monitor.

2068.—Be prepared to see hope often obstructed, and "favour" prosperous.

2069.—All hopes should meet in the just completion of life.

2070.—Impute not improbability for error in others.

2071.—Manners are often the assumptions of the form, but not the essentials of morality.

2072.—Misfortune to one is not always so to another.

2073.—That which draws much (praise) from men's minds must either possess great or little merit.

2074.—Decrease the distance (for in the distance is sometimes the quantity) of thy wishes.

2075.—Reward often returns to the hand that gives it.

2076.—What is new is not always *true*.

2077.—Intention of good is the model, and action the work, of truth.

2078.—Blest with over-care, we often die unknown.

2079.—Folly is a beacon of ill success.

2080.—Much change—little change.

2081.—Expectation which is satisfied in part increases as it travels.

2082.—The use of things to us is generally as we use them.

2083.—Self-denial is the mind's economy.

2084.—Folly is ever a mark for bad fortune.

2085.—If we neglect conscience most evils are possible.

2086.—It is not prudent to rely upon one who considers long between duty and desire.

2087.—How often does pleasure tempt profit to pursue ill fortune!

2088.—Manner is a frame unfinished if not supported by probity.

2089.—Amusement and pleasure support many who contemn them.

2090.—Be partial to your just interests.

2091.—Praise without judgment is no praise.

2092.—Truth is the substance of the soul.

2093.—He who looks for great power searches for perils.

2094.—A recent hero is twice a hero.

2095.—Late victors are the favourites of glory.

2096.—The greatest hopes and aims are sometimes set at nought for the possession of a phantom.

2097.—Time is an impartial distributor.

2098.—Let conscience be well "armoured," and it will not retreat from any danger.

2099.—What is scornful to some is merit to others.

2100.—The mind rebukes more often than does the tongue; but when the voice stamps it, only let it be regard.

2101.—Observe propriety in all things, and it will render ill-will useless.

2102.—Ill feelings never change the mind on right.

2103.—Good reason deserves to be acted upon.

2104.—Never let virtue be idle with thee.

2105.—Think in good and you will act in good.

2106.—Truth is existence.

2107.—The greatest contrast in men consists in their wisdom.

2108.—Errors should be only remembered for their refutation.

2109.—The test of excellence is the parent of disputation.

2110.—The proof of words are sometimes the effect of them on others; words are not proofs without effect.

2111.—Pride increases itself, when hope (or fortune) flatters only.

2112.—Rules hold even with failures.

2113.—Branches often overweigh the root (of things).

2114.—Interest gives a large interpretation.

2115.—Few "strong feelings" are there that are not allied to weak judgments.

2116.—He manages well who can make time ever favourable to his (just) ends.

2117.—He works double who works well in the beginning.

2118.—Some consolations cover all defeats.

2119.—Without consolation is to be without reason.

2120.—Interest has generally the largest share in human actions.

2121.—Property sometimes mends ill manners.

2122.—Where many minds contend many evils mend.

2123.—Often does worldly success travel under the arch.

2124.—The greater the value the lesser the chance.

2125.—Riches often require fortune to interpret them.

2126.—Order varies in different stations.

2127.—True prudence will seek much, yet be contented with little.

2128.—Thought is the great line of all distinctions.

2129.—Folly often thinks itself bound by folly.

2130.—Folly is flattered by its taste in the contempt of wisdom.

2131.—Opinions, like weapons, are often made for defence as well as offence.

2132.—We subdue evil when we ally ourselves to virtue.

2133.—The steps of power are often steps on sand.

2134.—Any words may be a guide for wisdom if ranked with it.

2135.—Beware of those promises which do not injure if unredeemed.

2136.—Interest in one evil will increase others.

2137.—Strength is a potent argument with the wicked.

2138.—Profit is ever pleasant.

2139.—Contented looks are not certain monitors.

2140.—Manner is the first introduction, but hardest to discipline.

2141.—Interest gives bad evidence.

2142.—Fashion often forms spurious principles, and use binds evil to them.

2143.—Use is often the dark cloud of evil.

2144.—Knowledge submits much to gain much.

2145.—Assiduity is the breath of success.

2146.—The real test of support is in the continuance of it.

2147.—That which is not profitable to be known in reason is not of reason.

2148.—The strongest causes are not always seen.

2149.—Exert not thy fullest power at all times, for it is frequently best to seem ignorant both of success and failure.

2150.—There are reasonable restrictions on all pleasures.

2151.—He diminishes the value of his success who seems too conscious of it.

2152.—We give danger direction over us when we neglect prudence.

2153.—That which is not formed of truth is of bad texture.

2154.—Danger and safety are like cross swords of life.

2155.—Liberty is in chains where force breathes in safety.

2156.—Let eloquence build ever with propriety.

2157.—Reason owns many combatants who dispute her intention.

2158.—The ties of interest, like distant views, are generally weaker the farther off.

2159.—Do not always wear thy prosperity as a habit.

2160.—We are not fit to receive virtue if we do not grant it.

2161.—Proper time is your best attendant.

2162.—He has the best profession who can trade profitably with just ideas.

2163.—Work in wisdom, for it does not lose.

2164.—Let it be thy duty never to justify others' ill contempt of thee.

2165.—Wisdom is the never-failing granary of thought.

2166.—Wisdom is a vale before all; if only travelled on, fruits may be gathered.

2167.—Justify thine own resolves by just action to others.

2168.—Every manner has an index.

2169.—Prudence shuns design of ill.

2170.—Have few or no scruples when knowledge and justice are proved.

2171.—Be just ever in the discovery of justice.

2172.—Often are faculties the gifts of practice and patience.

2173.—Practise levels science and art.

2174.—Often does science owe much to its difficulties.

2175.—Science and art are both servitors to nature.

2176.—Ornament is often a medium for custom.

2177.—Necessity often has a brow of despair.

2178.—Wisdom is the foundation of all good history and experience.

2179.—True compassion ever leans on wisdom.

2180.—What is most essential is often most uncompromising.

2181.—Some things the heart reads first.

2182.—Caution is the heart's prudence.

2183.—Hope that fades weakens the foundation of it.

2184.—Happy is it that all feelings are so powerless to effect ill.

2185.—The greatest trespasser on justice still wishes it done to him.

2186.—Unprofitable age sometimes use the gifts of wisdom, as a child may use gold—without a proper knowledge of its value.

2187.—Youth is but an insecure custodian.

2188.—If discontent were to be confined virtue would be more free.

2189.—Discontent is sometimes a cloak to perfidy.

2190.—If perfidy does not always follow discontent, it often opens the door to it.

2191.—Sound is knowledge where only sense is suppressed.

2192.—His conduct is the best that needs no reparation.

2193.—Riches would hurt not if our wants increased not.

2194.—To direct anger at one whom you know not may be taking a nail out of your shoe.

2195.—The choice of civility is easier than the obligation.

2196.—What may be just in comparison may not be in design.

2197.—Praise increases where the excellence is attained but by few.

2198.—Let not conscience be controlled by interest.

2199.—It is well when conscience and interest meet.

2200.—What is in our possession is often of more worth than that we seek.

2201.—Knowledge is sometimes responsibility.

2202.—It is easier to collect numbers than to follow.

2203.—A nation that relies *solely* on defence would seem to contemn a hope of victory.

2204.—To contemn science is sometimes to contemn power.

2205.—Fairness gives favour in receiving it.

2206.—Let justice ever be supported, for, if it be not, distrust is possible.

2207.—We may well discard that scorn which does not weaken.

2208.—A good acceptance is sometimes a reward.

2209.—Consider thy troubles so as to gain from them.

2210.—Fortune may flatter us, but she herself is not to be flattered.

2211.—Occasions sometimes suit the absent.

2212.—How far from necessity are the principal themes of conversation!

2213.—Reproof is sometimes a trap for applause.

2214.—Destiny is the essence of worldly powers.

2215.—Cunning is sometimes the dupe instead of the love of folly.

2216.—Good wishes often bind wisdom.

2217.—Moments well spent ever occur to give proofs.

2218.—Enchantment is sometimes the support of hope.

2219.—Good direction will give more than one road.

2220.—Good aims often lead to future possessions.

2221.—Scorn is a bad capital.

2222.—Wants, like birds, flutter till they have found a place of rest.

2223.—If wants flatter the feelings, they are apt to follow thee on all journeys.

2224.—Revoke not a good intention; invoke no evil one.

2225.—Suffer for truth rather than thrive for evil.

2226.—Early danger is sometimes a protection against future ill.

2227.—Time will at last reward a good resolution.

2228.—Think of good things but to practise them.

2229.—The intention is the dividing line of virtue and vice.

2230.—Let thy intentions be just in every end.

2231.—Judge not with many eyes—seeing but with one.

2232.—Circumstances are like bladders, which increase and decrease.

2233.—Envy has many watchwords.

2234.—Impudence often springs from profit.

2235.—Profit has often an ill eye.

2236.—The friendship of a cunning man is treachery to some.

2237.—Amity should seek the knowledge of good-will.

2238.—Let events never find thee without a preparation.

2239.—War is a severe doctor; but it sometimes heals grievances.

2240.—Consider oftentimes life as a guard against evil.

2241.—Let not knowledge be a flatterer of thy feelings, but a necessity.

2242.—Truth is the jewel of all knowledge.

2243.—If conscience directs the truth, the event may well linger.

2244.—Pride is often but the dress of place.

2245.—Men will seldom be just till they are humble.

2246.—Success is but poor when wishes do not sanction it.

2247.—Make not gratitude a servitor.

2248.—Deceit often lurks in "bounty."

2249.—He has much knowledge indeed who knows all adverse things.

2250.—A great example is often tyranny.

2251.—Humility should be the ground of courtesy.

2252.—Discord is sometimes a spice of life.

2253.—Economy often makes uncertain hope gratified.

2254.—Diligence does not dwell with despair.

2255.—Enemies sometimes enlarge the deeds of greatness.

2256.—The just man will wait for virtue's sake.

2257.—Profit increases expectation.

2258.—If the present time is well used the future may be the essence of it.

2259.—Great in good deeds—the best of happiness.

2260.—What cannot be tested with virtue can never be of enduring worth.

2261.—Difference is the soul of politics.

2262.—Obligations sometimes bend ill humour.

2263.—Interest will often give a favourable interpretation to ill usage.

2264.—Extremes are seldom just.

2265.—Folly is often the sport of worse folly.

2266.—Satisfaction is sometimes the resting-place of contempt.

2267.—Trust not ignorance to ignorance (or dishonesty).

2268.—Fools generally judge others by their own station.

2269.—Independence and worth may well afford to smile at pride and contempt.

2270.—Trouble hurts not him who can wait with profit.

2271.—Hasty friendships sometimes make hasty trials.

2272.—Ignore no just expenses when interest assents.

2273.—He who disclaims pride should also disclaim contempt.

2274.—Happiness is the soul in peace.

2275.—Gold often commends the unworthy.

2276.—To seek is often to accept evil.

2277.—A sure labour is better than an uneasy rest.

2278.—Gratitude does not dwell with despair.

2279.—Pleasure is never a necessity.

2280.—Good hopes are the bulwarks of fortune.

2281.—Silence gives no proposals; we can only be silent when we have achieved wealth.

2282.—True repentance is the anguish of virtue.

2283.—Preparations too long delayed create obstacles.

2284.—Force without reason often acts against itself.

2285.—Seek not that which profits not.

2286.—The best alliance is that of virtue.

2287.—If we could act as strongly without as with necessity we would overcome many obstacles.

2288.—Gain has ever a ready ear.

2289.—Time often changes manner with power and place.

2290.—Fatigue subdues, at length, interest.

2291.—Ill nature is a bad possession.

2292.—Pride of place is not always worth of place.

2293.—Pride seldom convinces.

2294.—Desires are partial.

2295.—Truth is the bond of success and peace of mind,

2296.—The care of truth is lasting truth.

2297.—Scorn is an unjust arbitrator.

2298.—Scorn should not weigh in prospects.

2299.—Secure are those benefits which are just.

2300.—Great increase of prosperity sometimes weakens the supports of it.

2301.—Double guard that which increases in evil.

2302.—To fail in some things is accession of fortune.

2303.—What we gain in time we often lose in ease.

2304.—We are generally either near or far from danger.

2305.—We must trust to our own experience when no other avails us.

2306.—The deeds of the just increase in worth.

2307.—Power mends conduct in others.

2308.—He who gives orders should be responsible for them.

2309.—Be true to thy *truthful* yearnings.

2310.—There are many things which we deem necessary that might be abstained from with profit.

2311.—True peace does not consist so much in rest as to labour in safety.

2312.—Let severity be a friend to moderation.

2313.—Envy often uses power for argument.

2314.—Reason often overturns experience.

2315.—Experience does not always prosper.

2316.—The best securities often weigh most heavily upon us.

2317.—Riches sometimes advance when "friends" retreat.

2318.—Let previous knowledge ever weigh in a neighbour's regard.

2319.—Near friends are the purse's rent.

2320.—Civility often becomes a troublesome creditor.

2321.—There is always work for wisdom.

2322.—Order lives in chaos, as charms in difficulty.
2323.—Sympathies are ever current.
2324.—The bulwarks of reason support the soul.
2325.—Just support is the right arm of hope.
2326.—Often is duplicity contemned, and rewarded.
2327.—Let virtue be the monitor of silence.
2328.—Increase gives essence often of excellence.
2329.—A fancy gained is often a fancy sealed.
2330.—What is beyond necessity is fancy.
2331.—Do not trust worth to fair promises only.
2332.—If the law cannot compel justice we are ever at the mercy of one who gives us a promise.
2333.—Adversity is a living test of experience.
2334.—Renown often requires rest, but does not always live in repose.
2335.—Repose is no security without strength.
2336.—Justice in the present deals with the future.
2337.—Favour with power is ever bearable.
2338.—Posterity is the great court of judgment.
2339.—Increasing numbers lessens the probability of future impartiality.
2340.—Gratitude is one of the best responses of obligation.
2341.—Pleasure is oftentimes the web of the eye.
2342.—The senses—the judgment court of the mind.
2343.—There is a process in the knowledge of all things.
2344.—We can never be just too often.
2345.—If we cannot at all times do the best, let us not do the worst.
2346.—He prospers best who is favoured by virtue.
2347.—Worldly happiness is like a golden palace, but with no entrance.
2348.—There are countless necessities in all things.
2349.—Evil takes many forms and colours.
2350.—If you speak not you cannot speak evil.
2351.—Order embarks with security.
2352.—First fancies often possess the seed but not the fruit.
2353.—The greatest praise is under value if knowledge does not sanction it.
2354.—Prejudice is the glass through which most things are seen and judged.

2355.—Just deeds to all should be the bonds of security.
2356.—Dignity should be the just pride of all mankind.
2357.—Divine truth—the standard of all knowledge.
2358.—Success has many eyes.
2359.—We must endure when the law cannot.
2360.—Smother all enmity in the root.
2361.—If the tree of evil grows, give thou no help to plant it.
2362.—Strength devoted to evil is lost.
2363.—Keep far from the necessity of compliments.
2364.—Words frequently surrender power to the opposer.
2365.—True content rests on justice.
2366.—Discord is often born of trifles.
2367.—With good things the use often increases.
2368.—Wisdom is never idle; it presents itself whichever way we look.
2369.—Wisdom intermingles in all things.
2370.—Store the mind with rules of justice.
2371.—True ease fortifies the mind against evil.
2372.—To all things a just comprehension.
2373.—Be not humbled without justice.
2374.—Let enmity never walk with fame.
2375.—Let enmity be ever distant.
2376.—Wisdom may be consulted in every action.
2377.—We are likely to take up false positions when we abandon just ones.
2378.—Skill must be provided for to provide.
2379.—Assert only just sentiments.
2380.—A just delivery is often a boon to many.
2381.—Habit sometimes gives strength to trade.
2382.—We give when we take interest.
2383.—The present heightens the colour.
2384.—Myriads will at length take up least room.
2385.—Memory is lost when it remembers evil.
2386.—Late rest is often late loss.
2387.—Death ends at last the fear of it.
2388.—Dissimulation is sometimes a mask which closes the wearer's eyes.
2389.—Let not folly ever instruct.
2390.—Folly never balances truly.

2391.—If we limit our desires to a certain time fortune will settle some way either for or against us.

2392.—Fame makes time itself sometimes a worker for thee.

2393.—Comparisons nearly differ as much as do the objects.

2394.—Work when you can with profit, not when you might, for work that is left to the future is work undone.

2395.—Reserve often preserves from folly.

2396.—Dangerous companions are often worse than open enemies.

2397.—We may with reason expect the least in that which is left to fortune to decide.

2398.—A talent is often a reserve of safety.

2399.—Poor and rich may deal equally in promises if unknown.

2400.—Knowledge often wears a mask.

2401.—There would be no gratitude if there were no profit.

2402.—A good maxim is the salt of knowledge.

2403.—A good maxim will flavour many things.

2404.—He can only trespass who can repair the injury with profit

2405.—Honesty of purpose will generally control the obstacles it may meet with.

2406.—The rich man will often have to travel far to know his faults.

2407.—Flattery diminishes when common danger threatens.

2408.—There is no place where wisdom may not be applicable.

2409.—Ideas change in some degree with every visit.

2410.—Prudence asks no ill.

2411.—Health will generally attend thee well if thou attend it well.

2412.—It is some degree of folly even to witness pride.

2413.—Evil is never a true recompense.

2414.—Let content ever be the fruit of abstinence.

2415.—He who is required to study out of proportion hath lost some time.

2416.—Death favours none; and yet men by their conduct would often seem to think so.

2417.—Many things that are infinite, if pursued, may still be unprofitable.

2418.—Concessions to prudence are gains.

2419.—Let truth and honesty ever be the springs of conduct.

2420.—Prudence is the design of justice.

2421.—Excellence is comparative; but profit is a great test of the success of it.

2422.—Industry that walks slow often gains the summit first.

2423.—We have not to seek far for obstacles.

2424.—The strongest probability is often the surest fortune.

2425.—Probability is the mask of fortune.

2426.—Success is oftentimes a mountain of observation.

2427.—Life is a bounteous legacy.

2428.—Wisdom's problems are ever being worked out.

2429.—We may at any time make a contract with prudence.

2430.—We must generally endeavour to meet success half way in order to attain it.

2431.—Perseverance does not always reach the goal of hope.

2432.—What is always present is often least times thought of.

2433.—Position is sometimes a chair of affliction.

2434.—The ground of fact produces most fancy.

2435.—Give ever through the hands of hope.

2436.—It is not impossible to be prudent in the greatest afflictions.

2437.—Be wary in affliction.

2438.—Pride has generally impudence for its ally.

2439.—Pride is often a bait to respect.

2440.—Firmness with prudence will strengthen action.

2441.—He who makes obstacles at every step will not surmount them.

2442.—Wise is he who can in no way be affected with the manner of others.

2443.—Present delay is often but an index of worth.

2444.—Unconfined liberty often tempts control.

2445.—Justice should be a necessity of existence.

2446.—Discord ever commands the ear of folly.

2447.—Wisdom often confers with duty.

2448.—The knowledge of the use often diminishes the interest.

2449.—Let right ever reward with right.

2450.—Truth makes all things beautiful.

2451.—Let thy will be just, and thy labour will be so.

2452.—Even virtue, to be of worth, must be enduring.

2453.—The precepts of God shall decide above all things.

2454.—We should ever approach holy things with humility.

2455.—Confidence is a hasty reasoner.

2456.—Not to repeat is sometimes to acknowledge.

2457.—Some degree of prosperity is necessary to a tranquil life.

2458.—Hopes sometimes justify present loss.

2459.—Never justify contempt by anger.

2460.—The greatest power is not always for the leader.

2461.—Truth rides a long road.

2462.—Victory flies from equality.

2463.—Gold gathers more than a shovel.

2464.—Where a test is practicable do not neglect it.

2465.—What is useless singly may, by repetition and quantity, support millions.

2466.—Exchange is often the balance of evils.

2467.—Without sickness or sorrow—wait till to-morrow.

2468.—Money spent smiles with some.

2469.—Money spent withdraws its charm.

2470.—An unjust action is a spring of falsehood.

2471.—Power and mind do not always go together.

2472.—Envy wealth for its power of good, not ill.

2473.—Grief makes even pleasures single.

2474.—Let ill be ever far from hope.

2475.—Wishes make most exceptions.

2476.—The warnings wisdom gives are gains.

2477.—Money creates often the want of it.

2478.—Neglect of pride often repays it best.

2479.—The manner, and that alone, is oftentimes the obligation.

2480.—Manners and pride ever need a witness.

2481.—Profit, like applause, generally comes at the close.

2482.—Tastes often strengthen with the neglect of "tastes."

2483.—Let just profit ever be the ally of concession.

2484.—Grief does not always discern the best gifts.

2485.—Remembrance of good is of itself a safeguard.

2486.—Knowledge and truth create most wants.

2487.—Unknown is unlooked for.

2488.—Dependence often leans on former scorn.

2489.—Ostentation frequently levels distinction, for its sake.

2490.—Profit is often a friend to pleasure.

2491.—To make the best use of things is always to abstain from the abuse of them.

2492.—Wisdom may have a home in any place.

2493.—Distance sometimes improves friendship.

2494.—Interest comprehends well.

2495.—Liberality often owes much to caution.

2496.—Govern thy best designs with prudence.

2497.—Sequels ever found if searched for.

2498.—Projects which are just are capable, for what is capable in reason is just.

2499.—Wisdom is oftentimes greatest in ill success.

2500.—Success has often a bad memory.

2501.—Ill fortune makes often good caution.

2502.—Wealth has many weaknesses.

2503.—The prudent will must be obeyed if we would either attain success or secure it.

2504.—Where two "necessaries" of life do not mutually support, one is unnecessary.

2505.—A "friend" who needs expenses is not a necessary one.

2506.—Admiration is often an awkward labour.

2507.—Friends, like obstacles to the sight, should be held at a certain distance.

2508.—Example increases with number.

2509.—The just allow no reprisals.

2510.—Compassion sometimes makes pain a favour.

2511.—Vanity is sometimes the builder of probity.

2512.—Favours soon forgotten take long to remember.

2513.—Fortune is sometime or other at her utmost.

2514.—Look still to the substance in thy best designs.

2515.—Anger doubles work and time.

2516.—Give to no injustice.

2517.—Lend to probity rather than to acquaintances.

2518.—Ill possessions are worth no security.

2519.—Accept nothing that may diminish wisdom and prudence.

2520.—All things are bounded by all.

2521.—He who makes nourishment an amusement does not use it rightly.

2522.—The forest is nature's habitation.

2523.—Concern for others sometimes turns on ourselves.

2524.—Misfortune is the heir of retrospection.

2525.—Calamities ever increase with knowledge.

2526.—A troublesome fortune is best where evil lessens.

2527.—Prudence gives mostly the best welcome.

2528.—Custom is sometimes an easier road than experience.

2529.—Hasty purchases often make lasting griefs.

2530.—Independence thrives on thrift.

2531.—He who gives aid also gives responsibility.

2532.—Let virtuous intention be the vanguard of all thy actions.

2533.—Success is the brightest colour.

2534.—We generally boast least of necessities.

2535.—Evil supports are not lasting.

2536.—Credit not (with) despair.

2537.—Fact is the market of profit.

2538.—True manners seek neither good nor bad fortune.

2539.—A fit habitation is the delight of justice.

2540.—Pleasure, at times, blinds the eye of gain.

2541.—Were all wishes gratified few would there be to enjoy them.

2542.—Wisdom gives, but asks no favour.

2543.—Let there be no exultation without wisdom.

2544.—Keep close bound by virtue.

2545.—He who sees good sees farthest.

2546.—Amusement often drowns even the voice of profit.

2547.—Neglect not the future in anything.

2548.—Evil has easy problems to solve.

2549.—Good hope is often a sign of fortune.
2550.—Profit visits not where sellers outnumber.
2551.—When science cures money is well spent.
2552.—Cures are better than coins.
2553.—Till we lose a possession thought is often silent about it.
2554.—Ideas are oftentimes the soul's signals.
2555.—Unknown mystery is often the most certain.
2556.—Words are often the bonds of honour.
2557.—Without aid—without fortune.
2558.—Learn no evils from hope of worth.
2559.—'Tis hard to choose in mysteries.
2560.—Absence makes hasty work.
2561.—We often know best in ignorance.
2562.—Pride often depends for support on humility.
2563.—Means often make difficulties vanish.
2564.—Refusals are fairer than falsehood.
2565.—Industry is often a book of fortune.
2566.—Ill-success makes even worth diminish in some eyes.
2567.—Pleasures are often born of custom.
2568.—Ingratitude springs (often) from profit.
2569.—Knowledge ought to walk with proof.
2570.—Wishes labour long.
2571.—"Branch words" sometimes get the first place.
2572.—Intentions often die with words.
2573.—Promptness often conquers cunning.
2574.—Many fancy ideas as they do clothes—by their brightness.
2575.—That which has no use hath required many.
2576.—Profit can well spare introductions.
2577.—The dispenser of fortune does not always feel it.
2578.—Wish only for righteous things; all others are losses.
2579.—Wealth is but the pensioner of time.
2580.—Money hath two handles.
2581.—Contempt often springs from inability.
2582.—Position often makes difference of fortune.
2583.—Fortune sometimes subsists on distrust.
2584.—Evils come and go for naught.
2585.—Chance is but a poor possession.
2586.—Good-will gives good deeds.

2587.—Families make often fame.
2588.—Kindness should be the true bond of esteem.
2589.—Forgetfulness of evils oft surmount them.
2590.—Enmity often entails labour.
2591.—Time well employed is better than insecure riches.
2592.—Ill-will is often the sequel of favour.
2593.—True generosity is a foe to folly.
2594.—Honour is seldom impartial.
2595.—Facts surround all things.
2596.—Society and solitude balance each other in obstacles.
2597.—Decision is a link of destiny.
2598.—Restriction is the tutor of propriety.
2599.—The sympathy of the unjust lessens with means.
2600.—Hope is often born of fear.
2601.—The proof of success generally depends on matter.
2602.—There is a bounty on good deeds.
2603.—Destiny smiles at ill-placed force.
2604.—Proportion seldom regulates all wishes.
2605.—Words never wear.
2606.—Hope sometimes opens the book of misery. 2. Hope sometimes knocks at misery's gate.
2607.—Sense finds a difficult entrance where fashion bars the way.
2608.—Economy vaults with hope.
2609.—Welcome, like waves, ever rise and fall.
2610.—He who speaks first often speaks *last*.
2611.—Ill-will likes no distribution of goods.
2612.—Capability is judgment.
2613.—Praise diminishes with ignorance and number.
2614.—Misfortune ever comes too soon.
2615.—Endeavours are not safe investments.
2616.—Economy must be often deaf.
2617.—Be deaf to the ear of pride.
2618.—There is no gratitude in force.
2619.—Fear is ever near sadness.
2620.—Good advice errs not with choice.
2621.—Wit ever resides near injustice.
2622.—Truth has a large area.
2623.—Choices are often beacons to contempt.

2624.—Models are often invisible monitors.

2625.—Fortune has more baits offered her than she cares to bite at.

2626.—Reason will stop success which only seems so.

2627.—Poverty is never complete.

2628.—Regrets are often heirs of memory. 2. Regrets are often regretted.

2629.—Nature intended originally for every living thing to thrive.

2630.—Chance often delights to trip the sure-footed.

2631.—Chance is a bad friend for help.

2632.—He is a poor friend who has always to show his face.

2633.—Strong words have often weak intentions.

2634.—Judgment carries through the longest road.

2635.—Dangers make fools diligent.

2636.—He who always excuses himself deals in fiction.

2637.—Gifts are often obstructions.

2638.—The law hath still too many favours.

2639.—Poverty is seldom impartial with interest.

2640.—The memory of right often makes a grateful man.

2641.—If interest could be speedily awarded there would be many to attain excellence.

2642.—Passion is ever a debtor to reason.

2643.—Death never loses.

2644.—Fire goes with time.

2645.—Favour gladdens with success.

2646.—Gilded is not always got.

2647.—Humility sometimes rests on favour.

2648.—Friends are sometimes the best when they do not always make themselves necessary.

2649.—True civility sees but few faults.

2650.—Let not accomplishments precede necessities.

2651.—A good time is often the best cause.

2652.—He who certifies to all ills may have to be charged with the knowledge of some.

2653.—Acceptance is often far from favour.

2654.—Flattery often sees the best hopes.

2655.—Anger is the worst kind of anxiety.

2656.—The greatest value is often the unsoundest seat.

2657.—Often are trials better borne than is the thought of them.

2658.—Sorrow is certain with time.

2659.—A good rest makes a good renewal.

2660.—Wants give many welcomes.

2661.—Welcomes oft repeated lose strength.

2662.—Hold the captain by his own rope.

2663.—Wisdom's problems are ever present.

2664.—Paid assistance is readiest.

2665.—Singularity is sometimes good profit.

2666.—Often when most excellent—least wanted.

2667.—We seldom see servility in a rich man.

2668.—Pleasure is never a just balance.

2669.—Experience does not always redeem folly; for folly never reasons justly.

2670.—Many maxims are there made for comforts.

2671.—Dross often comes with wealth, but does not leave with it.

2672.—Wisdom is the guard of reason.

2673.—Deceit sometimes gives value for ill intention.

2674.—The debts of peace are often obstructions for its continuance.

2675.—Talent brought to market is often left there.

2676.—Gold brightens even fancy.

2677.—The greatest excellence has often but short limits.

2678.—When gain retreats, interest may keep it company.

2679.—Imperfections crowd on the guilty.

2680.—If known in all places—often to your cost.

2681.—Every mouth makes a new taste of facts.

2682.—Instruction often seals against the intent.

2683.—Futurity is the vision of truth.

2684.—Be just to all; more so to those who wish justice, but cannot procure it.

2685.—Never let injustice tarry.

2686.—Often is destruction encased with present safety.

2687.—Satisfaction dwells not with anger.

2688.—Anger deals not with necessity.

2689.—Evils are ever in excess.

2690.—Effort is the good of hope.

2691.—The best friend does not always show the best mouth.

2692.—Be friendly to thy best sentiments.

2693.—General respect should be everywhere engaged.

2694.—Manners display often against the wish.

2695.—He who looks for praise does not forget also profit.

2696.—Admiration seeks monitors of gladness.

2697.—Fancy may endure contempt, and be above showing it.

2698.—Fame ever gets satisfaction for its name, if not help.

2699.—We may bow to a beggar and be no loser.

2700.—Models are easy where fame precedes.

2701.—Admiration increases with the distance of contrast.

2702.—What is successful in the single test may not be in the abstract.

2703.—All authority lost is not the best equality.

2704.—If we follow not with justice we do not befriend.

2705.—Applause is often entrapped by fame.

2706.—Gold is a sponge for sorrow.

2707.—A reasonable hope is a good index.

2708.—Speech is labour if against will or interest.

2709.—Good desires are lamps of virtue.

2710.—Let caution ever accompany increase of riches.

2711.—First intentions are often strongest.

2712.—Attention is the door to experience.

2713.—Circumspection is the armour of prudence.

2714.—We must be on our guard with civility when allied with interest.

2715.—Intentions unconfirmed are but as problems unsolved.

2716.—We must know aims to judge rightly actions.

2717.—Know no "friend" or acquaintance who makes dress the standard of worth.

2718.—Conversation on one side only is a rebuke to equality. 2. Equality is the ground whereon conversation sits best.

2719.—To be inclined to wisdom is to excel.

2720.—What begins in despair often ends in hope.

2721.—Without hope destinies would be just.

2722.—Knowledge should ever be the lamp of virtue.

2723.—Break not with proven supports.

2724.—Examinations lighten when proofs precede.

2725.—Justice in the present is often a key of future excellence.

2726.—Receptions are full of change, and seldom balanced with equality.

2727.—Prosperity reaped without aid diminishes the want of friends.

2728.—A true friend will censure another, even if it is against his interest.

2729.—It is the use, not possession, which gives true worth of things.

2730.—We would never frown at morality if we knew the good results springing from it.

2731.—Hope is often the road leading to interest.

2732.—Culture is oftentimes a preserver of safety.

2733.—When good order follows it would seem to attest the justice of a war.

2734.—Wisdom, though often deemed hasty, is generally lasting in its effects.

2735.—Danger is oftentimes the ordeal of ambition.

2736.—Time and events control the actions of the world.

2737.—Infinity is a globe which encloses all things.

2738.—It is the thought that justifies the labour.

2739.—If space is equal to time, it may (?) increase also with it.

2740.—Wisdom sanctions haste and delay for good.

2741.—Successes are but problems to the wise.

2742.—Eternity is a circle which surrounds all things.

2743.—It is a duty we owe to others to preserve properly our own possessions.

2744.—Ideas of unknown things should be ever founded on humility.

2745.—Life without success in it is a blank page of ambition.

2746.—A holy wish hath effected all things.

2747.—There is little interest where knowledge is a blank.

2748.—Secrets only as they affect us are of worth.

2749.—Best hopes work best.

2750.—We often receive on hearsay that which requires labour to know properly.

2751.—Maxims live often without a portrait. 2. Maxims are dumb monitors.

2752.—Fame, like bees, ever seeks a place to settle.

2753.—It is hard to change wishes if profit resides.

2754.—Time only gives that which will wear.

2755.—Time creates much wishing.

2756.—Learn to acknowledge justice against thy interests.

2757.—Interest is not always a sure countenance.

2758.—Prudence exists with moderation.

2759.—Moderation has fewer labours for the future.

2760.—Be indolent only with wrath.

2761.—Prosperity should be housed with caution.

2762.—Let caution travel never alone.

2763.—Never give up virtue for vice's phantoms.

2764.—The *truth*, and not the style; gold is the same in any pocket.

2765.—Seek no favour if it incurs promises not to be met with justice.

2766.—It may be best to be first in that which is inevitable.

2767.—Reason has many echoes on the road

2768.—First draughts generally strengthen most.

2769.—Success produces sometimes more hope.

2770.—Gaming is ever time ill spent, and gains unearned.

2771.—Frugality is the heir to much possessions.

2772.—Thought is at last the grave of all.

2773.—Learning sometimes lessens deeds.

2774.—Saved expenses (in the present) often save future honour.

2775.—Ever despise excesses.

2776.—Much power given generally gives a bad recompense.

2777.—Give not power to walk alone.

2778.—Need asks few choices.

2779.—Tastes are chains often forged by ourselves.

2780.—Practice is the essence of hope.

2781.—An important motive is a wide collection.

2782.—Fame is strengthened by industry.

2783.—Talent knows no station.
2784.—Learning is oftentimes the cushion of indolence.
2785.—Patronage is often led by folly.
2786.—If we sit still events will often seem to hasten.
2787.—Bitter often pays best.
2788.—Facts are the best potions for contempt.
2789.—Civility measures well without arithmetic.
2790.—Plumes not secured will fall to the ground.
2791.—Want is oftentimes want of prudence.
2792.—He is wise who acknowledges truth in his sufferings.
2793.—Ease will not end with ease.
2794.—Hope ever makes the present unhappy.
2795.—Rest often comes when we wish it not.
2796.—Luxury is the chimera of fashion.
2797.—Let envy ever stay shortest.
2798.—Hearing is often the food of support.
2799.—Propriety is often a foe to talent.
2800.—Unless we command evil we cannot serve good.
2801.—Motives well built rest on sure interests.
2802.—Seek not favour with unjust hope.
2803.—Time is the silent arm of strength.
2804.—Care lessens no discretion.
2805.—Death regards all with calm and watchful eye.
2806.—Folly is the great tempter of death.
2807.—Tuition shall go well with great favour.
2808.—Ideas are the semblances of the soul vouchsafed us.
2809.—Often is life but a waiting for effects come or ceased.
2810.—Good thought is the best food of the soul.
2811.—Examine not with presumption things unresolved by man.
2812.—The past o'erclouds the ignorant.
2813.—Commendation without knowledge seldom measures well.
2814.—The armour of evil is no safety.
2815.—Like steel, we may bend, but should not break with labours.
2816.—He who labours hard shall labour short.
2817.—Reason may be likened to a circle of ideas which meet and support the soul.

2818.—Infancy is the golden light of the soul.
2819.—Begin and end in peace and truth with all.
2820.—Be a friend to nothing sinister.
2821.—Wisdom approved in talent is well-approved ambition.
2822.—Announcing evils often lessens favour.
2823.—Difference in the beginning enlarges with time.
2824.—Offences are seldom measured justly by interests.
2825.—Models against custom often bring forth wrath.
2826.—Custom is oftentimes the real despot.
2827.—Motives are the hardest workers.
2828.—Power is often the cloak of manner.
2829.—How often is pride a mirror!
2830.—Money and fame laugh at pride.
2831.—Good precepts are born anew with the memory of them.
2832.—Pride is the ground where evil sets its seed.
2833.—Falsehood is a contribution to the store of evil.
2834.—Bounty smothers even danger at times.
2835.—Let labour ever endow with truth.
2836.—To be "favourably" known, we must be generally so to our great cost.
2837.—There is little rivalry where there is impossibility.
2838.—Enthusiasm surrenders its power (often) to others, what might be kept for itself.
2839.—Hope often springs from the amusements of the fancy.
2840.—The one-half of good requires the foundation of it.
2841.—Ask not misery to mourn with increase of it.
2842.—When interest leavens hope it is not to be trusted.
2843.—Time frowns at last upon definitions.
2844.—Our regard does not alter facts in themselves.
2845.—Those ideas are good which commend without fruits.
2846.—Necessaries require no ornament.
2847.—It is frequently man's own pride that makes him angry at that of others.
2848.—Facts (if not fate) are often the warnings of it.
2849.—Standards, like tastes, change with time.

2850.—Right, with many, is like a uniform—adopted for a time.

2851.—Anxiety should ever dwell with caution.

2852.—The soul's awe smiles at death.

2853.—Reason controlled by power is never just.

2854.—Great to Heaven, less to all evils.

2855.—Let justice guard the absent.

2856.—Strong opinions guard not prudence.

2857.—There is never an obligation in envy.

2858.—Promises without security are half broken.

2859.—When good has to admit questions it seldom increases with them.

2860.—To defray righteous debts is the soundest duty of business.

2861.—Trust him not whose will is in excess.

2862.—The sound of evil should be as a trumpet to warn thee off.

2863.—He that lends to another without security will often be tied to ill manners.

2864.—Desire and hope are the keys of many actions.

2865.—When the law is ignorant it will invent reasons.

2866.—Golden favour is often bought with dross.

2867.—If a cause depends not on just reason, to follow it is unjust.

2868.—More is generally lost for phantoms than for facts.

2869.—Misfortune of others beam but on the guilty.

2870.—Disappointment ever resides near.

2871.—Let justice ever find an entrance.

2872.—Inattention is a sieve of knowledge.

2873.—He that is twice "welcome" is not always doubly welcome.

2874.—Let propriety be ever the monitor of excess.

2875.—True justice permits no abuse of it.

2876.—There is little respect without knowledge.

2877.—Security is the test of peace.

2878.—Folly seldom lives without increasing.

2879.—Evil is not a just inheritance.

2880.—When once proven at your cost, let the future be a guard.

2881.—Indolence is the truant of time.

2882.—Many thoughts are dropped in pleasure's ocean.

2883.—Surrender not just fears.

2884.—Fancy is the soul's pageant.

2885.—Risk often lights on luck.

2886.—Invention makes often more difficulties in the present, but lessens them in the future.

2887.—Place and time often change boldness to timidity.

2888.—Authors often make profit of that which others would lose.

2889.—Right with might is the most glorious inheritance.

2890.—If necessities were strictly followed the greatest boldness would often be incompetent.

2891.—Honour untested is equal.

2892.—A people's good should be the world's respect.

2893.—Chance is the only (present) truth of fortune. 2. Chance is of fortune's ill favour.

2894.—A maxim which fails in the practice may still be a shield for ignorance.

2895.—He that scorns ignorance shall often scorn power.

2896.—Success and failure in part is better than excess of either.

2897.—Wisdom hath still a place in all times.

2898.—What so pleasant as wisdom's reward?

2899.—Moderation will sometimes grasp double positions.

2900.—He that writes much and freely, his words will often be a friend to him.

2901.—True fervour is only for Divine things.

2902.—To Heaven all is due.

2903.—Satisfaction only dwells with virtue.

2904.—Use life well, and death will beam at the close of it.

2905.—Spurious welcome is that which is given to place and not to worth.

2906.—If we are favoured we are often indebted.

2907.—There is no control against Heaven.

2908.—It is as easy to be successful sometimes as to fail.

2909.—He who profits only by the success of others will not profit singly. 2. Like one who has escaped from a wreck is he who prospers singly.

2910.—Justice should control tedious animosities.
2911.—Anger ill requires a problem.
2912.—Flatterers generally see through a glass of hope.
2913.—Endurance of labours is often the test of them.
2914.—Sloth aims back at itself.
2915.—Prudence lives with the just.
2916.—Accept—if faith concurs
2917.—Follow him not who hates just things.
2918.—Right of punishment must own a just cause.
2919.—Evil has a short lease.
2920.—Charity is the radiance of the heart.
2921.—Sympathy is strong when it secures habit.
2922.—Sanction gains with truth.
2923.—Necessity requires no slander.
2924.—Truth ever beams from the eternal.
2925.—To please the unjust is to have erred.
2926.—True justice asks no concession from wisdom.
2927.—How often is "friendship" but a habit!
2928.—Joy that runs before us is ever uncertain.
2929.—Mercy is a branch of charity.
2930.—Let us be careful of acquisitions in wisdom as in wealth.
2931.—Wisdom is the breath of eternal things.
2932.—Interest is a cunning tyrant.
2933.—That which is not preserved hastens to its close.
2934.—The worst services are those of evil.
2935.—Where evils are absent some content is ever possible.
2936.—Contentment is a large field where we may always reap.
2937.—Consent to good is the best signature.
2938.—Who loves justice is a debtor to it.
2939.—Abandon not a friend in truth.
2940.—Evils bear gratitude as poisons fruit.
2941.—Against truth and reason ever insecure.
2942.—Ability sometimes measures weakness for strength.
2943.—Let the intention be as the gild of truth.
2944.—Success sometimes corrects the errors of the indolent.
2945.—Time is generally favourable to good designs of it.

2946.—Questions should exist but on sufferance.
2947.—Wisdom is the safe journey of the soul.
2948.—Evils die not where justice mends not.
2949.—Seek no unjust countenance.
2950.—Reason is the frame of wisdom.
2951.—Faults are often debts which we set to others' cost.
2952.—Trust should ever own a relation to good.
2953.—Be justly assured of right, then follow.
2954.—Repetition is the tutor of memory.
2955.—The greater the importance the lesser the memory.
2956.—Meditation is the book we may never lose.
2957.—The poorest invention is often fertile in ill.
2958.—He that contemns prudence oft surrenders without cause.
2959.—What is best known often wears a mask.
2960.—Order is the corner-stone of a nation's success.
2961.—Order bears best the frowns of destiny.
2962.—Folly ever stands on doubt.
2963.—Facts bear well with arguments.
2964.—Use (invention's test) and art are still near neighbours.
2965.—Fancy with virtue is a just legacy of the soul.
2966.—To maintain a difficult position is often as hazardous as to attain thereunto.
2967.—Memory sets many seals.
2968.—The door of success is often closed to hope.
2969.—Useless words are like many cases for a poor jewel.
2970.—Just principles are the pillars of the soul.
2971.—After ills prudence joins.
2972.—Prudence suggests no indolence.
2973.—What is first a taste only is frequently followed by arduous labour and industry.
2974.—Supports accompany all things.
2975.—Profit often follows rich folly.
2976.—Let consideration ever meet novelty.
2977.—Evils vanish where justice sets her seal.
2978.—Hasty men frequently confirm obstacles when they think they are but met.
2979.—It is the manner in which we consider ill that often makes it.

2980.—Speak and act so that ill report may not hold.

2981.—A reward may be ill received, and yet be a compliment; but a compliment ill received is seldom a reward.

2982.—Where justice but gleams, this is a sufficient introduction to candour.

2983.—Contention in good will improve the faculties.

2984.—Use makes ease ensue.

2985.—When insolence flourishes patience must be on one side.

2986.—Time is sometimes better than a debt paid.

2987.—He that stops suddenly in success has met either an enemy or thinks he knows some.

2988.—What is unknown is often a bait for subtlety.

2989.—As we cannot live without some degree of wisdom, let us acknowledge it in all things.

2990.—He who hath all proofs hath not all rewards.

2991.—What is not done in good time often makes double labour.

2992.—It is not always wise to improve difficulties with the hope of favours.

2993.—We should not abide by the decision of envy.

2994.—True respect for ourselves makes us ever a debtor to others.

2995.—Errors need many masks.

2996.—What seems at first an ill reception is frequently a hidden bounty.

2997.—Gratitude should dwell with reward.

2998.—Ill content often undermines generosity.

2999.—Work in justice rather than rest in ill.

3000.—Evil ever lessens where wisdom gains.

3001.—When truth speaks it is confident.

3002.—Digression is sometimes commendable.

3003.—Justice hath an eternal destiny.

3004.—Wisdom is bounty which may be always obtained.

3005.—We have achieved the best when we have not exceeded.

3006.—The farther from reason the farther in doubt.

3007.—The best success is that approved by wisdom.

3008.—Much endeavour meets many cares.

3009.—Let thy mind still applaud where wisdom sanctions.

3010.—Power sometimes lessens our former wishes.

3011.—What is often worthless singly is not so when allied.

3012.—Interest often requires discovery.

3013.—Things are useless to us if they are impossible.

3014.—He discovers well who observes few wants.

3015.—There is no power in the world without weakness.

3016.—Often do our preparations for avoiding scorn meet it.

3017.—Every man has an eternal spring of wisdom in his soul did he but seek it.

3018.—Art often gives success in art.

3019.—Truth to God is greater than all other truth.

3020.—Prudence sometimes lives with the recollection of ill.

3021.—Friendship is the magnet of the just.

3022.—The fear of evil is a good antidote.

3023.—First with scorn is often first with reward.

3024.—Right saves much labour.

3025.—Let thy best friend be thy mind.

3026.—He who despairs shall not come singly.

3027.—The eye travels farthest.

3028.—The greatest confidences are worthless at times.

3029.—What cannot be repeated leans to failure.

3030.—He who loses time (often) employs his enemy.

3031.—Knowledge may open many doors, but does not always meet with welcome.

3032.—We may as well lose gain as time.

3033.—Where there is rivalry success is not *all* secured.

3034.—Curiosity is often feigned first and felt afterwards.

3035.—Great names are often heavy weights.

3036.—Reason loves the best designs of life.

3037.—To endeavour to prove everything is to be a searcher only.

3038.—Justice is often called upon to decide perfection (or that which cannot be decided).

3039.—Power in States is their last standard.

3040.—When right resides with thee, happiness is never impossible.

3041.—The eye is often called upon to judge (more than the court).

3042.—The simplest thing hath infinite and complex surroundings.

3043.—We seldom attend to our own and others' interests with the same zest.

3044.—We often despair at lesser difficulties when we have already surmounted great ones.

3045.—We appeal often to wisdom in thought and word.

3046.—He who speaks much must speak many unnecessary things.

3047.—Ignorance of art often contemns its cultivators.

3048.—Let a man look more to his own mind, and therein will he read more thoughts than books.

3049.—If thy thoughts be of worth, still let print be the outcome; for he that thinks, as he that has written well, should be deemed an author.

3050.—Some people cannot judge of others without being supported by their own idea of wealth.

3051.—The purse makes eloquence where poverty is mute.

3052.—Integrity is the support of a virtuous heart—an honest mind.

3053.—Darkness is oftentimes the sleep of excellence.

3054.—Where there is no perfection excellence is level.

3055.—The eye is the lamp of fashion.

3056.—The observance of others is the food of pride.

3057.—Wealth gives authority often to the ignorant.

3058.—Fear is oftentimes the fainting of hope.

3059.—When justice dies vice attains power.

3060.—Successes increase respect.

3061.—Wisdom should rest in the soul.

3062.—The vain love not rivalry.

3063.—Support merit in its integrity only.

3064.—Find but a study—or truth—which may forward some inherent virtue or faculty in man, and thou shalt never be at a loss for an audience.

3065.—Eternity is the plain of the soul.

3066.—If we think well in reason we shall never be in want of a monitor in action.

3067.—As we die in truth so do we die for it.

3068.—Profit and interest are the great *motors* of human nature.

3069.—From life springs the hope of it.

3070.—Even profit is sometimes unselfish.

3071.—Often do those things differ most which resemble in appearance.

3072.—Good nature often dims the heart's contempt.

3073.—We are never truly successful when we contemn.

3074.—Despair is not only a bad reaper, but makes more labour.

3075.—Ill success is often the admonition of wisdom.

3076.—The soul is the light of eternal things.

3077.—Infinity dwells in the soul, as the soul in infinity.

3078.—There are many causes for the soul's fertile dismay.

3079.—Deem not a just task difficult.

3080.—It is the way in which we value things which makes them indispensable.

3081.—Despair flies from those things that are certain.

3082.—The support of evil is undermined by enmity to thee.

3083.—Let due time weigh well in thy actions.

3084.—We should not account that altogether ill which has been worked with a good intention.

3085.—Fear the least frown from wisdom's anger.

3086.—Satiety is the desert of the soul.

3087.—Maxims come from any moment.

3088.—Meditation is profit for the present and future.

3089.—Meditation often enchains hope to best resolves.

3090.—For one thought many a life has worked to its goal.

3091.—We see, at times, far for others' good; but our best interests come home to ourselves.

3092.—Let our interests ever give place to wisdom.

3093.—What is our interest is often best for another's.

3094.—Many live with truth—on compulsion.

3095.—Interest is not always single.

3096.—We welcome ill when we countenance it.

3097.—If you are *truly just* to yourself, others' ill will not prove unjust to thee.

3098.—The interest of others fades before our own.

3099.—No one can be truly just to you if you are unjust to yourself.

3100.—Meditation is both the leisure and work of the oul.

3101.—Meditation is the directing power which employs the faculties of the soul.

3102.—Truth never requires an unjust arbitrator.

3103.—The faculties of the soul are the breathings of Heaven.

3104.—Ill handiwork sometimes brings forth best intentions and designs.

3105.—Fortune has no desire of ill.

3106.—Actions are the tools of fortune.

3107.—Try truth in armour.

3108.—All things bow before charity.

3109.—Confidence in right is support in wrong.

3110.—Our best actions are not always our best intentions.

3111.—He who fails, hope neglects.

3112.—Be bold with proved assurance.

3113.—Certainty of right makes boldness just.

3114.—Approve nothing except with justice.

3115.—The realms of thought are infinite, and as productive as those of Nature.

3116.—Prudence should extend to all things.

3107.—Weigh not with envy.

3118.—Prejudice often makes taste a bad standard.

3119.—That is never useless which virtue sanctions.

3120.—The knowledge of others' successes is sometimes the best reward for ourselves.

3121.—Wisdom only balances rightly.

3122.—Truth is the reward of rightful inquiry.

3123.—He has lived well who is necessary to virtue.

3124.—When we come to think, there is an eternity of thought as of time.

3125.—A second visit (like a second view) often makes things look better.

3126.—Ill, at times, seems to decrease in enormity if looked upon twice.

3127.—How often do the eyes labour ill!

3128.—Success is often fertile in admonition.

3129.—Passion makes the simplest resolves in wisdom difficult.

3130.—Moments are the roots of years.

3131.—Receive not that ill which harms not and is well intentioned.

3132.—Extremes are never just standards.

3133.—Many live ill who live in (worldly) content.

3134.—Gain is the root of most actions.

3135.—When we discard hope the future has a certain frown.

3136.—Economy hath not always need of a house (to preserve it).

3137.—On Letters.—1. Letters are the conversations of absence. 2. Letters are the couriers of destiny. 3. Letters are often like lamps, that burn at first with a pleasant flame, but afterwards grow dim. 4. Letters are the mind's pageants. 5. Letters are sometimes capital things—if they are answered. 6. A letter is like a friend who is well or ill received—as his favour is prosperous or not; or, like a new book, we know not what is contained therein until we open it. 7. Despise not the letter; to address an influential body of public men is as much a public act as it is to print a book or issue a pamphlet.

3138.—Look on recent quarrels as old ones.

3139.—The work of the soul is rest in peace.

3140.—Take not after injustice.

3141.—The first use of life is to abstain from evil.

3142.—Ask not every opinion to weigh.

3143.—Seek well for the imagination.

3144.—Trust hath a time for delay.

3145.—Whatever road you travel let wisdom bear thee company.

3146.—Many arts are given us to know their uselessness; where these are no use, the designs may be.

3147.—Seek firmness in right, but let it be right.

3148.—True hope is that which is built on virtue.

3149.—*Every* advantage is not gotten with industry alone.

3150.—Neglect is the canker of hope.

3151.—War, like fortune, deals in surprises.

3152.—To know rightly is to practise in all humility.

3153.—Have no opinions except those founded on justice.

3154.—If we entertain unjust views we cannot be virtuous, for we cannot approve by actions and be untainted.

3155.—With life hours are sometimes destinies.

3156.—Time still works out its end unknown to us.

3157.—That which we take for justice is often only the appearance of it.

3158.—Power can bear many frowns.

3159.—What is stamped by truth is a strong defence.

3160.—Ideas and principle still control peace and war: material power (only) is the brute's prerogative.

3161.—Own thy humility when it behoves thee to do it.

3162.—Let fatigue rest with wisdom.

3163.—Endeavour to understand rightly your position and *positions*, for thousands affect to despise the very rules (which are maxims) they are, unwittingly, governed by.

3164.—Without justice, ever with danger.

3165.—We take up our residence with danger when we discard justice.

3166.—Endless is the good of just things.

3167.—Justice unnoticed works time back at us.

3168.—Gratitude of favours is a redemption of ill.

3169.—Sense loves a just interpretation.

3170.—Knowledge of useless things is loss of knowledge.

3171.—We cannot be wise unless we pull down the structure of prejudice.

3172.—Faith, justice, and hope are the three supports of the soul in affliction.

3173.—Reason requires no injury.

3174.—War—the great problem of power and time.

3175.—Judgments are often from favour.

3176.—Do not contemn just arts.

3177.—Be advised slowly when thy just interests are threatened; let possibility divide the line.

3178.—Hope always for just things and wisdom will favour thee.

3179.—Performance is the seal of promise.

3180.—Safe is he who dwells with right and piety.

3181.—Fortune often retires when made too welcome.

3182.—Words often frame thought and signals to the soul.

3183.—Words often prove enemies to plague you.

3184.—Till all be heard let thy verdict incline to good report.

3185.—Success is brighter than the diamond.

3186.—Truth is the best idea; all designs are incomplete without it.

3187.—Ideas are often the strongest facts.

3188.—Justly sanction the best intentions.

3189.—To hope often is the best prudence.

3190.—What is not thought is not prejudged.

3191.—He labours hard who pleases all.

3192.—The less "friends"—the less to please.

3193.—Common sense is a trusty support.

3194.—Ask no unjust recompense.

3195.—Remember that words are often judged intentions.

3196.—Do right by all.

3197.—What we smile on now often is the cause of (future) danger.

3198.—It is the interests of men that often divide them.

3199.—Interest spreads as it grows.

3200.—Hunger makes more work than will.

3201.—To give welcome to evil is to be an enemy to thyself.

3202.—Best are those things which do not deny best.

3203.—The calm journey of the soul still accompanies desert.

3204.—Chance has given many certainties, but it is a bad foundation.

3205.—There is no exit from the soul's domain.

3206.—Without some practical view most intentions are irresolute.

3207.—The station of life in which we find ourselves is oftentimes the greatest obstacle we have to surmount.

3208.—Be pleased with the justice of the action and not the applause.

3209.—Remember that in birth as in death we are ever the measure of our graves.

3210.—Many who are thought friends are often concealed enemies.

3211.—Be thou never a hook for ill report.

3212.—Ill report is ever a thankless office; the just know it not—in ill.

3213.—Trust not except to *approved* wisdom.

3214.—Good principle is the foil to evil.

3215.—Speak not except with proof.

3216.—Agreement is often a just standard.

3217.—Content is relative; all is content if desires are subdued.

3218.—Take time for wisdom and it will increase in value.

3219.—We lose time when we do not seek it.

3220.—Reason is a friend at all times.

3221.—The best friends are (often) those you see not.

3222.—What we know not is oftentimes our best support.

3223.—Few evils are single.

3224.—If we work and do not think, there may not be time to think.

3225.—Anxious hours wait on the imprudent.

3226.—Just principles are the support of all things.

3227.—Pride lessens even a good result.

3228.—We must owe somewhat to others' as well as to our own interest.

3229.—Half the world would be sublime if pride were absent.

3230.—Business (or a calling) is often the key of philosophy.

3231.—Let not gain, or hope of gain, ever subvert principle.

3232.—Taste hath a large tether.

3233.—Folly, after all, meets the most contempt.

3234.—Truth—the seal of all justice and virtue.

3235.—What suits most is often never intended for thee.

3236.—Never favour the decisions of evil.

3237.—Wisdom is the one unfailing resource.

[APPENDIX.]

A LIST

OF THE

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I.

ORIGINAL MUSICAL PRODUCTIONS.

NOTE.—1. Read the following List in the *plural* number, thus: Marches Airs, Songs, and so on.

2. Also in Spanish, French, Italian, German, &c.

3. Those in italics are new varieties.

4. In the Original Draught they are classed under the general term "Airs."

5. All these Airs are strictly Original Productions, and not arrangements or adaptations in any sense whatever.

6. Arranged, for easier reference, in form of index.

LIST.

Airs (every variety of the Air,—Aria, Arietta, Arieta, Ayre, Aree, Arioso, Ar, Aër, &c.), Adagio, Andante, Allegro, All 'Improvista, Appel, Aragonesa, Aires àla Espanola.

Bagatelle, Ballad (Balada, &c.—see Note 2), Ballet (Airs de), Baile, Barcarolle, Berceuse, Barcarolle-Romanza, Bolero, Bourré, Brando, Breakdown, Buffa Air, *Banjonette*, Burletta, Bugula di Monte, Bravura (Aria di).

Cachucha, Cadenza, Call, Cancion (cancionita, &c.), Cançao, Carol, *Carolette*, Canon (theme), Cassideh, Canzone (Canzonetta), *Canzonic-Air*, Canto, Capriccio, Caprice-Etude, Canon-Cancrizans, Cielito, Cavatina, Catch, R. Catholic Hymn, Chant, Litany, &c., Ceen, Chanson (Chansonnette, Chanson-à-boire, &c.), Coranto, Chaunt, Comic Song (airs only), Coro theme, Concerto theme, Corea, Carrillon, Coplas, Cotillon, Chasse, Country Dance.

Dance Music, Danse (Aersde), Danza, &c., Dead March, Dirge, Ditty, Divertimento, *Double-'Valsuka*,' Dramatic Movement, Duetto.

"Erin" (Melodies of), Espanola (Arietas à la), Echo, Elégie, *Endecha* (or lament), Episode, Entrée, Etude, Exercise (suitable for Violin, Guitar, Clarionette, Flute, and other instruments), with Airs in the various European and Oriental modes.

Fancy Dance (Pas, &c.), Fandango, Finale, Fugue (theme), Fantasia (theme), Fonn [Fonn—Airs in the (assumed) ancient Celtic mode] with others.

Galop, Gallopade, *Toro*, or *Spanish Bull Galope*, Gayta, Gazul, Giga, Gavotte, Glee (theme), Gondola-Air, Galliard, Ground, Guaracha.

Hornpipe, Hunt, Havanero, Haven, Hymn (Himno, &c.—see Note 2).

"Irish" Melodies (Airs composed in the Irish mode—numerous), Intermezzo (1st violin), entitled: "Donovello Tonale il Suonatore," Italiana (Aria), Idylle, Impromptu, Intermedley Airs, Introduzione.

Jaleo, Jacara, Jota (or La Xota), Jig, Joydelucton, Jubilate, Joya, Jarana.

Kossiniaire, Kassideh.

Laudate, Lament, Lavolta, Läudler, Lay, Lied (lieder—see Note 2), Legenda, Lesson, Letra, Letrilla, Libeslied, Lilt, Luinig, Litany, Lyric.

Melody, &c. (in great variety—all modes), March (Marcia, Marche, &c.), Madrigal (theme), *March-Polacca*, Mazurka, Meditation, Medley, Maggot, Minuetto, Modinho, Morceau, Morisco, Motet Air, Messe (Aires pour le), Musica dí Camera, Madrilena, Movimento, do. Militare, *The Mezcla*, and Miscellaneous.

National Air (for all Nations), Napolitana, Nava, Negro Refrain and Air, Naval Air, Nocturne.

Ode, Olla, Operatic Air, Overture (Violino Primo).

Pas, &c., Pasacalle, Paisona (or Contradanza), Passato, Pastorale, Pensée, Pensée-Poétique, Peobreachd (or Pibroch), Plantation Air, Pantomime do., Paspie, Planxty, Pifferari, Polacca, Piece, Polonaise, *Polonaise-March*, *Polacca-Quadrille*, Postlude, Prelude, *Prelude-Air*, Preghiera (Prière), Prompt-Militaire, *The Phonody*.

Quadrille, Quick Step (Q. or March), Quartela, Quintett and 4tet theme.

Reel, Recitative, Requiem Air, Refrain, Rant, Retreat, Redondilla, Reveille, Rann, Rêve, Réverie, Rigodon, Rimas, *Rimac-Air*, Rinka ("Rinka-fadha," or Rince), Ritornella, Romance (Romanza, &c.), Rondo, Rondo-Valse, Round, Roundel, Runes, Romancero, Religioso (Air).

Salut-Militaire, Saloma, "Sang-Stund," Saraband, Saltarelo, Scherzo, Scena, Stage Airs, Scrabmagg, Sketch, Saltaren, Salve, Spinnlied, Solfeggio, Seguidilla, *Sonetic-Air*, Siciliana, Sonata, Skalld, Souvenir, *Spanish Bull-Galop*, Spanish Waltz, Song, &c. (numerous), Solo, Step, Step-Dance, Spring, *Sentencia-Aire*, Strathspey, Sand-Dance, Sorbico, Silva, Study, Slow-March, Subject.

Te Deum (Air), Tune (Ton, Tono, Tonada, Tonadilla, Tonus, Toon, Tuono, &c.), Tyrolienne, Triumphal-March, Tarantella, Thema (numerous), Trot, *Tonetic-Air*, Terzetto (theme), Toro Fiesta (Spanish Bull Fight—Airs, &c.), Theatre (Airs, &c., &c.), Thumpe, Trio, *Toro Galope*.

Valse (Valse-Song, Valce Espanola, Valcette, Valse Deux Temps, &c.), *Valse-Air*, Violin Music, Counsel's "Violin

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